

LONDON, SATURDAY, NOVEMBER 29, 1862.

MASONIC HISTORY.

[We publish the following, which we have received from a brother of great Masonic research, without pledging ourselves to all his views.]

The history of Freemasonry—during a long time involved in mysterious darkness,—interwoven with legendary traditions and disfigured by intentional falsehoods, has only in modern times gained a solid and scientific basis by the conscientious labours and deep investigations of a few unprejudiced brothers. This may be asserted especially in relation to the *origin* of the brotherhood, which, even at the present day, is grounded here and there on the most absurd and confused opinions. Blinded by vanity and the desire of ascribing a high antiquity to the Craft, many struggle against the idea of its being derived from the mediæval stonemasons; others, deceived by the similarity of the ceremonies and symbols used in the lodges with those of the ancient mysteries, have been led to the most false suppositions. Instead of examining how the said rites were adopted by the Masonic society, they trace them by hypothesis from the ancient mysteries. Every resemblance with a symbol or pretended ceremony of the ancients, has been considered as a sure guide indicating a direct connection with the said institutions. In this way accessory circumstances, quite unimportant to the subject, have been too often vividly discussed, and much time lost on things lying entirely out of the question.

These opinions, relative to the origin of the Masonic institution, existed during many centuries, and are still partly existing in Germany,* England, and America, but more especially in France, where the learned antiquarian Alex Lenoir, defended them with great erudition.† After him all Masonic authors adopted these views, except Bro. C. Moreau, of Marseilles, editor of the *Univers Maconique*, and Bro. Em. Reboli, who in his *Historie Générale de la Franc-maçonnerie, &c.* (Paris, 1851), adopts the opinion of Bro. K. C. F. Krause, who considers he finds the origin of our fraternity amongst the Roman building corporations.

Bro. Anderson, who by order and with the approbation of the first Grand Lodge, composed the *Book of Constitutions*, begins the same with a history of the Craft, borrowed from the old records; this narration is essentially a history of architecture, and partly has a legendary character. It begins with Adam, who is said to have instructed his sons in geometry, and its application to the different arts, and continues to record the development of architecture up to the 17th and 18th centuries. The next author, the learned Bro. Oliver,‡ in good earnest fixes the origin of Freemasonry before the creation, and finds vestiges of it continued

even in the honey-moon of paradise; he calls Moses a Grand Master, (p. 258), Joshua his Deputy, and Aholiab and Belzabeel his Grand Wardens.

Other authors give to the origin of Masonry a more recent date. Some of them fix it in the time of the construction of the Temple of Solomon, for instance, Bro. Mitchell;§ others, such as Tom Payne, in that of the Druids;|| others again seek it in Herculaneum, (Danse de Villosion) or in the time of the Crusades, especially amongst the Templars.

The first who proved the history of Freemasonry to coincide with that of the German stonemasons was Abbé Granddidier, of Strasbourg, ¶ a non-mason, whose *Essai Historique Topographique sur la Cathédrale de Strasbourg* (Strasb. 1782), secured him a full insight into the archives of the high chapter of our dear lady's minster at Strasbourg, and who openly expressed his views in the *Journal de Nancy* (1779), and in the *Journal de Monsieur*, and even previously, on the 24th of November, 1778, in a private letter addressed to a lady of his acquaintance. This letter has been borrowed from De Luchet's *Essays*, and was reprinted in THE FREEMASONS' MAGAZINE, June 15th, 1859, p. 1114.

This opinion of Granddidier's was first taken up by Vogel, in his *Letters on Freemasonry* (1785), and later by Bro. Albrecht, in his *Materials for a Critical History of Freemasonry* (Hamburg, 1792). These writings, however, were of little importance, as the necessary materials to verify these views had not then been found.

A comparing, sifting, and critical examining of these materials took place in Germany, about the beginning of this century, when the earnest endeavour to explore Freemasonry according to its real design, and of preventing the return to former errors became more general. Intelligent and able men began to examine and to publish the Masonic documents, especially Bro. Schneider, of Altenburg (*Altenb. Constitut.-Buch* and *Journal für Fr. Mr.*, Krause, *die 3 ältesten Kunsturkunden der Fr. Mr. Bruderschaft*, 2nd edition, Dresden, 1820-21). These works were completed by the further valuable historical researches of Mossdorf, *Mittheilungen an Denkende Fr. Mr.*, and Lenning's *Encyclopædie*, published by the same; Heldmann, *Die 3 Ältesten Geschichtlichen Denkmale der Teutschen Fr. Mr. Bruderschaft* (1819), and Schröder who exposed the results of his deep historical researches in his *Materialien zur Geschichte der Freimaurerie*, a work which has been read as a manuscript by a few brethren only. An authentic and general history from this time of struggle and of progress, has been written by Bro. T. A. Fessler; this work, which is only in manuscript, bears the title *Versuch einer Kritischen Geschichte der Freimaurerei und der Freimaurer Bruderschaft von den ältesten Zeiten Bis auf das Jahr, 1812*.

These works were the basis on which other zealous and learned brethren have continued to build. The conviction that the Masonic institution has not pro-

* *Mystagog Osnabruck*, 1789, and *Die Freimaurerei in ihrem Zusammenhange mit der Religion der alten Aegypter von Roghellini de Sehio*, translated by Aserellos (Karl Rössler), Leipzig, 1825. Alpina, *Freemasonic Pocket-book* of T. Schanberg, 1st and 2nd year.

† *La Franc-maçonnerie rendue à sa véritable origine, ou l'antiquité de la Fr. Mrie. prouvée par l'explication des Mysteries anciens et modernes*.

‡ Oliver, *Antiquities of Freemasonry*, p. 26.

§ *The History of Freemasonry and Masonic Digest, &c.*, 2 vols., Marietta, 1859, p. 50.

|| Heldmann, *Die 3 ältesten Geschichtlichen Denkmale der Teutschen Fr. Mry. Bruderschaft sammt Grundzügen zu einer Allgemeinen Geschichte der Fr. Mrei. Aaran*, 1819, Sauerlander. The same also refutes the hypotheses of the brothers Nicolai and Bode, p. 27.

¶ *Histoire des ailles Cérémonies Religieuses*, tome 10.

ceeded from any chivalric order, as Ramsay pretends, in favour of political purposes, but that it has taken root amidst the mediæval corporations of the stonemasons, became more and more accredited. Next to the critical examination of the Masonic documents, the special works relative to some Grand Lodges and their affiliated lodges are worthy of mention. Among these modern historical researches, those of Bro. Georg Kloss are to be first named. Supported by one of the best libraries and collection of manuscripts, and endowed with a spirit free from all prejudice, he undertook a renewed examination of the existing Masonic documents,* which he compared together carefully; and taking advantage of these, he wrote a *History of Freemasonry in England, Ireland and Scotland* (1 vol., 1847), and a *History of Freemasonry in France* (2 vols., 1842).

Though in the work alluded to Kloss considers the German stonemasons and the English freestone-masons only as workmen and craftsmen; his critical examination of their statutes has brought him to the full conviction that modern Masonry has proceeded immediately from the old corporations of the stonemasons, and that it was only Masonic pride that invented the expressions "operative" and "speculative" Masonry. The question only remained to determine whether also the ceremonies and symbols of modern Masonry proceeded directly from those mediæval building corporations, or their origin is to be sought for elsewhere.

This question has been answered by Fr. Alb. Fallon (*Die Mysterien der Erikerer, so wie ihr einzig wahrer Grund und Ursprung*, Leipzig, 1859, 2 Aufl.); and by T. Winzer (*Die Deutschen Bruderschaften des Mittelalters*, Giessen, 1859), to the effect that the German stonemasons and English freestone-masons not only were guilds, but also fraternities, exercising a mysterious system of artistical instruction. Both authors prove further, firstly, that the modern Masons neither invented their liturgy and symbols, nor received them from any other mysterious association, but that they have inherited them from their Masonic forefathers; secondly, that the English stonemasons have received these rites and ceremonies from Germany; and finally, that the German stonemasons themselves did not completely invent their ceremonies and constitution, but borrowed them partly from other German guilds, and partly from ecclesiastical institutions, and only their symbols relative to the architecture of religious monuments and the symbolization of their art must be considered as their exclusive property.

As to the history of Masonry after its transformation into a universal fraternity into the bond of bonds (1717), and that of single countries and periods, the authentic works of the bond, as Anderson's *Book of Constitutions*, Preston's *Illustrations*, and Laurie's *History*, the works of Kloss, Mitchell, and Rob Morris, contain rich and most useful materials.†

* In his work *Die Fr. Mre in ihren wahren Bedeutung aus den allen Urkunden der Stein, Metrem, Masonen, und Fr. Mry. nachgewiesen*, 2nd edition, Berlin, 1855, H. Ehle.

† These materials are comprehended in the *History of Freemasonry from the Earliest Days down to the Year 1861*. By Bro. F. G. Findel, Editor of the *Bauhütte*, 2 vols., Leipzig, 1862. H. Luppe. This work is the first complete history of the Craft.

THE FURNITURE OF A LODGE.*

"Bible, compass, and square
As our ensigns we wear,—
The bright symbols of wisdom profound;
And, while these are our guide,
Every mystery beside
As a foil to our heart will be found."

—MASONIC SONG.

"May every Brother steer his course through the world by the three great lights of Masonry."—SECTIONAL CHARGE.

When a person builds a house for his own residence, the first consideration after it is finished is, how it may be furnished to the best advantage. For this purpose he takes counsel with himself, and exercises due deliberation on a matter of such vital importance. It is not the work of a moment. Plans are formed and laid aside. Others succeed and prove equally unsatisfactory. Time passes on and the final decision still looms in the distance. He calls in the assistance of his friends with little profit. Each has some favourite crotchet of his own, and their opinions do not coalesce. At length he does what any sensible man would have done in the first instance. He applies to his upholsterer, and placing the matter in his hands, with a *carte blanche*, the difficulty ceases, and the house is speedily fit for the residence of its owner.

How different from all this is the furnishing of a Mason's Lodge. It needs no personal anxiety—no consultations with friends—no professional aid. All the furniture technically required is the same in every lodge in the universe, and consists of a triad of articles simple in themselves but containing an abundance of moral references to the faith and practice of a virtuous man during his preparation for another and better world. And on that account we term this important triad the Great Emblematical Lights of Masonry which point the way to heaven. It will not, therefore, excite any wonder that this triad is highly prized by the fraternity as an unalterable landmark. However opinions may vary respecting some other parts of the system, as men differ in their interpretation of certain passages of Scripture, the furniture of the lodge admits of no diversity of exposition. Its object and design are so cleverly defined as to be incapable of mistake or perversion. It may always be seen in the East, the seat of wisdom, placed on an altar as a significant representative of the Shekinah in the temple of Solomon in Jerusalem. Here the candidate seeks the light and finds it; and its first bright rays rest on these glorious emblems of mental illumination which he is taught to venerate as the embodiment of all that is great and good. Does he want instruction to guide his path through the devious wilderness of the world, it is abundantly supplied by the furniture of a Mason's lodge? Does he seek for faith, hope, and charity,—does he lack wisdom, strength, or beauty,—does he long after the practice of temperance, fortitude, prudence and justice—they are to be found there if anywhere? They will enlighten his dark mind, supply him with rules of practice adapted to all states of existence, and furnish those helps which every step in the progress of life demands. In a word, as was expressed in the Prestonian Lecture, they give real and intrinsic excellency to man, and

* From Dr. Oliver's new work, *The Freemasons' Treasury*.

render him fit for the duties of society. They strengthen his mind against the storms of life, pave the way to peace, and promote domestic happiness. They meliorate the temper and improve the understanding; are company in solitude, and give vivacity, variety, and energy to social conversation. In youth they govern the passions and employ usefully our most active faculties; and in age, when sickness, imbecility, and disease have benumbed the corporeal frame, and rendered the union of soul and body almost intolerable, they yield an ample fund of comfort and satisfaction. And hence, whoever cultivates this science and acts agreeably to the character of a Mason, has within himself the spring and support of every social virtue; a subject of contemplation that enlarges the mind, and expands all its powers; a theme that is inexhaustable, ever new, and always interesting.

The first great light contributes its aid to make the lodge *just*, because it is the primary and supreme grand archive of Masonry, from the threefold nature of its contents; viz., law—prophets—gospel, including that divine history which was transmitted by Moses, the traditionary Grand Master of the lodge of Israel in the wilderness. The writings of the prophets and apostles there recorded direct us in the way of holiness, by exhibiting the eminent virtues of holy men of old, as shining examples to ourselves; and show the necessity of loving and fearing God as the beneficent author of all wisdom and goodness, and of doing to our brethren as we would have them do to us. In a word, this holy volume inspires us with spiritual discernment, and enables us to obtain the blessing of a quiet conscience in this transitory life, with a hopeful assurance of celestial bliss in the world to come.

The square and compasses when united are intended to regulate our lives and actions, as the volume of the sacred law regulates our faith. The compasses, being the chief instrument made use of in the formation of all architectural plans and designs, are appropriated to the Grand Master as the chief ruler and governor of the Craft, under whose patronage our laws are judicially enforced and implicitly obeyed by the fraternity. The square is appropriated to the whole Craft, because as every initiated brother was obligated within it so is he exhorted to consider himself for ever bound to act thereon.

These great lights bear a reference to the three moral duties; for the Bible is the grand depository of faith in God, the square directs us in our duties to our neighbours, and the compasses refer to ourselves. The three degrees are also pointed out by the same triad, the first being a system of morals contained in the Holy Bible. The square is the instrument by which the Fellow Craft is proved, and the third degree is denoted by the compasses, that being the only instrument which describes a perfect figure with a circumference equidistant in all its parts from the common centre. This minute method of examining a symbol or series of symbols may appear to be indiscriminating brother a refinement of interpretation that the circumstances scarcely warrant. But the doctrine of progress speaks a different language, and not only justifies, but absolutely commands such an analysis as may exhibit a full and particular view of every point, part, and secret, and briefly, though rationally, illustrate them by such apposite explanation as may afford a clear and

unobjectionable solution of the mystery. Hence it becomes the duty of every Masonic expositor to scan his subjects with the eye of a critic. He must look at them from every point of view. A bald and disjointed elucidation is unsatisfactory, and worse than none. Either do the work well, or omit it altogether. What support could Freemasonry expect to obtain in these enlightened times, if it continued to be the namby-pamby thing which presented itself to the public eye towards the close of the seventeenth century? It would not be tolerated; and, therefore, improvements out of number have been suggested, many of which have received the sanction and concurrence of the authorities, and now form part of the system.

TIDINGS FROM THE SANDWICH ISLANDS. No. III.

(COMMUNICATED BY BRO. D. MURRAY LYON, PROV.
J.G.W. OF Ayrshire.)

"A voice upon the prairies—
A cry of woman's woe,
That mingleth with the autumn blast
All fitfully and low;
It is a mother's wailing:
Hath earth another tone,
Like that with which a mother mourns
Her lost, her only son."

We recently devoted considerable space to extracts from certain interesting despatches, addressed from the Sandwich Islands by our countryman and brother, His Excellency Robert Crichton Wylie, to the Secretary of Mother Kilwinning. It will be remembered by our readers that, on replying to the congratulations of the Royal Arch Chapter of Honolulu, presented to Kamehameha, on the birth of an heir to the throne, our royal brother, in his concluding remarks thus expressed himself:—

"When I look on my infant son, whose birth has been the cause of much joy to me, and of so much interest to yourselves, the thought already crosses my mind that perhaps one day he may wear those deeply-prized badges, and that his intercourse with his fellow-men, like his father's, may be rendered more pleasant, and perhaps more profitable, by his espousing those solemn tenets which make the name of a Freemason honourable throughout the world."

These anticipations, natural to the heart of every consistent Craftsman, have been suddenly dispelled—the icy hand of death has snatched from the outer courts of the Temple, a *louvre* of much value in the eyes of the brethren of Honolulu—and plunged in the most poignant grief the royal parents of an only child, in whom their own and a nation's fondest expectations were so affectionately centred. Several months ago the English hierarchy erected Honolulu into an Episcopal see, with Dr. Staley for its bishop, who had not reached the scene of his future labours when the death of the Crown Prince, who was to have been baptised by him, occurred. From files of the *Polynesian* and *Commercial Advertiser* sent to us by Bro. Wylie, we learn that on the 18th of August the Prince was seized with inflammation of the brain. The malady made rapid progress, and in the course of a few days it became evident that it would terminate in death. On the morning of the 23rd, the child was baptised by the Rev. Mr. Clarke, according to the

episcopal form, in the presence of the King's household, cabinet, and chiefs, and named Albert Edward Kanikeonli Feiopapa a Kamehameha, Mrs. Synge, the wife of the British Ambassador, standing as sponsor for Queen Victoria, and Mr. Synge for the Prince of Wales. As the closing scene approached, our royal brother and his partner, broken down with grief, stood by the couch of their dying boy, and with them Bro. Wylie and some others. Seeing that the child was dying, his Majesty took the prayer-book and requested Bro. Wylie to read the prayer appropriate for the occasion. "This scene, as the royal group knelt by the death-bed of the child, and joined in supplications to their Almighty Father, while the infant spirit peacefully left the body and winged its flight to its Creator, was one which can be better imagined than described."

On the 28th the remains of his Royal Highness, tastefully dressed in white satin, were laid in state in the palace, and from 9 a.m. till noon, one continuous stream of people, of every class and condition of life, passed through the reception room of the palace and around the catafalque, on which the remains of the Prince reposed. On small tables around stood vases filled with the most fragrant and beautiful flowers, and at the head on a separate table stood the gift of his august godmother, Queen Victoria, —a large vase of consummate workmanship, with most exquisite chasing and tracing. The funeral, which was a private one, took place on the Sunday following, the coffin being deposited in a tomb built on the palace grounds, beneath the shadow of a beautiful tamarind tree. The Prince was only four years and three months old. The newspapers, from which we glean these particulars, are full of addresses of condolence to their majesties, on the melancholy occasion which has bereaved them of their little son. The following is that presented by Mr. Synge:—

"SIRE,—May it please your Majesty:

"I have the honour to place herewith in your Majesty's hands, a letter from Earl Russell, Her Britannic Majesty's Principal Secretary of State for Foreign Affairs, notifying to your Majesty that the Queen, my August Sovereign, has been graciously pleased to appoint me to be Her Commissioner and Consul-General to the Hawaiian Kingdom.

I have received Her Majesty's commands to assure you, Sire, that the Queen and Government of Great Britain will ever continue to take the liveliest interest in the welfare and prosperity of your Majesty and of the interesting kingdom which your Majesty governs so wisely and so well.

"I was further commanded by Her Majesty to inform you, Sire, that it was with very sincere gratification that She accepted the office of Godmother to His Royal Highness the Crown Prince of Hawaii; inasmuch as she was thereby enabled to evince to you the very cordial friendship which she entertains for your Majesty, for your Gracious Consort, and for your Royal House; and I shall ever esteem it a signal source of pride and happiness to myself, that my August Sovereign chose my wife to act as Her Majesty's Proxy on the solemn occasion of His Royal Highness's baptism.

It was Her Majesty's earnest desire that the Christening Cup which she sent to the Prince, and which I had the honour to present in the Queen's name to your Majesties, should have been preserved by him as a testimonial and memento of His Royal Godmother's friendship and regard.

But it has pleased and all-wise Providence to frustrate my Sovereign's wishes, and to blight the dearest hopes

of your Majesty and of the Hawaiian people. The Prince, whose sweetness of disposition endeared him to all, and whose budding talents appeared to all human seeming to promise so bright a future for himself and for his country, is no more among us. The earthly crown which he seemed born to inherit has faded from him. But, Sire, instead of that he is now crowned with an incorruptible diadem of glory in Heaven. In this religious conviction, and in the affectionate and respectful sympathy of your people, and of the foreign residents in your dominions, your Majesty can hardly fail to derive some amount of comfort and consolation.

Queen Victoria, who herself has drank so deeply of the cup of sorrow, will heartily feel for your Majesty and for your Royal Consort, in the terrible bereavement which has befallen you, and will greatly deplore the untimely death of a Prince in whose welfare she was so especially and so nearly interested.

"On behalf of myself, of my wife, and of Captain Hall and his officers, I would also venture to tender to your Majesties the expression of our most respectful sympathy, and to assure you that we entirely participate in the grief so universally felt throughout the islands.

"I would crave permission to assure your Majesty in conclusion, that my humble but zealous efforts shall never be wanting to promote and foster those hearty feelings of amity and good will which have so long and so happily subsisted between the rulers and people of Hawaii and Great Britain. By so acting, I shall hope to merit the good opinion of your Majesty and of the Hawaiian Nation, as well as the approval of my own Government, whose instructions I shall be thus carrying out."

Their Majesties were much moved by the address of the British Ambassador, and returned a feeling reply. Mr. Synge afterwards presented to their Majesties Capt. Robert Hall, of H.B.M. Ship, *Termagant*, who assured them of the deep sympathy with their Majesties which he and all his officers felt for the great loss which they had recently sustained. The King thanked Capt. Hall in terms of great kindness, and with much emotion.

In a *resumé* of the Session of the Legislature for 1862, the *Polynesian* specifies five useful acts which have been passed. They are as follows:—1. An Act to abolish the punishment of mothers of illegitimate children. 2. An Act to provide for three scholarships at Oahu College at Punahou. 3. An Act to provide for the separation of the sexes in the Government Schools. 4. An Act to establish a Lunatic Asylum. 5. A joint resolution of a Sanitary Commission. Speaking of the 4th of these acts, *The Polynesian* remarks—

"When history and posterity shall take note of the humanising effects of civilization upon a people's character as embedded in its institutions and laws, they will mark with a white stone the passage of this Act. They will record that in the 41st year after the Gospel was first preached here; in the 22nd year after a quasi Constitutional Government was instituted; in the 11th year after the people, through universal suffrage, had obtained the management and responsibility of public affairs; and in the eighth year of the reign of Kamehameha IV.—that then the claims of that most helpless portion of humanity—the insane—were recognised and provided for. The records up to that time may be full of the dedication of churches, the institution of schools and colleges, folios of laws may have been enacted, many more nice than wise, the map of the national progress may have been gilded and varnished by every assiduity of pride and conceit—but the first place where the Recording Angel will put his Divine Imprimatur, will be at the Queen's Hospital, and the second at the law of the 24th of August, 1860,

and the third at this—the establishment of an Insane Asylum. Such Acts speak louder of the civilization of a people, of its humane sentiments and its appreciation of that highest of all commands—‘Love your neighbour as yourself’—than the most complicated constitutions, the most clamorous professions.”

There is an allusion in the newspapers to an upsetting of the ministry by the legislature; but this event does not seem to have removed our worthy brother, Wylie, from the discharge of the functions of Foreign Minister to the King.

NEW MATERIALS FOR THE LIFE OF CAIUS GABRIEL CIBBER.

The case of Cibber and Son (shall I add the profligate grandson, “*The*” ?*) is a characteristic exception to the general rule that a clever father seldom has a clever son. Colley has eclipsed his father’s name. Caius, however, was no common man. The “poetic statues” of “Madness” and “Melancholy,” at Bedlam, have more than a touch of Michelangelo in their conception and execution. What were familiar objects to our great grandfathers in London are now hidden and in London; the two savages over St. Dunstan’s, in Fleet-street, still do daily and hourly duty, unseen but not unheard, in the Regent’s-park; the “Brainless Brothers” of Cibber, made immortal by Pope, and known “sixty years since,” to every city apprentice and every lord mayor, are now only to be seen by favour, within the walls of Bedlam, and not without, wanting as they do the gate for which they designed, and without which they are seen to great disadvantage, for Cibber had the taste of an architect as well as the skill of a sculptor.†

In the works of accounts of the Crown, when “the hero William,” the “great Nassau,” was king, I found the following entries touching Cibber when at work at Hampton Court, under the eye of Wren:—

“To Gabriel Cibber, statuary, for two Coats of arms in Portland stone, several statues and figures in metal and for carriage of the statues and other charges,”—£530.

The payment was made between the years 1691 and 1694. Younger and more experienced eyes than mine may perhaps succeed in identifying the chisel of Cibber in the masonry of the William and Mary period still to be seen at Hampton Court.

A second payment to Cibber occurs in the account of King William’s favourite, Bentinck, Earl of Portland, as “superintendent” of certain “work” done at Hampton Court in the way of garden decoration:—

	£	s.	d.
To Caius Gabriel Cibber, carver, for a great Vauze of white marble enrich with divers ornaments, with a Pedestal of Portland stone also enrich	234	0	0
More for a great marble Urne with divers base relieves and figures	621	12	0

In both.....£755 12 0

The “vauze” and “urne” are now in her Majesty’s flower garden at Windsor, in front of the private apartments. King George IV., with a bad taste not

* Theophilus Cibber went by the name of *The* Cibber, Sir Joshua Reynold’s mother, Theophila Potter, was called *The* by her husband.

† If we mistake not, these are now at Kensington.—Ed.

common to him, ordered their removal to Windsor, where they are somewhat out of place. They were designed for Hampton Court; when Wren was alive, were placed by Wren, and should be restored to their old situations, where, in Inigo language, they “conduce” to the whole design. Copies would suit Windsor as well,—Hampton should have its own.

A third payment to Cibber ran thus:—

“To Gabriel Cibber, statuary, for inscribing the Relieve on the Timpan of the great Frontispiece, with Iconological figures, and for several journeys of himself and men to look after the performance—£400.”

This I copy from the “Crown Works at Hampton Court,” between the 1st of April, 1694, and the 31st of March, 1696, “when William was king.”

The fourth, and unfortunately the last, payment to Cibber by the Crown is as follows:—

“To Gabriel Cibber, statuary, for four great Flower-pots of Portland stone, richly carved—£187 10s.”

That is, forty-six pounds, seventeen shillings and sixpence a *flowerpot*. The Flower-pot Gate at Hampton Court is still standing, and deservedly admired. Where are the four flower-pots?

“I can only find,” says Walpole, “that he [Cibber] was twice married, and that by his second wife, descended from the ancient family of Colley, in Rutlandshire, he had £6000 and several children, among whom was the well-known poet-laureate, born in 1671, at his father’s house in Southampton-street, facing Southampton House.” To this is added in a note, as I read in Dallaway’s edition and Mr. Wornum’s edition of “*The Anecdotes*,” the only editions printed since Walpole’s death:—

“By this alliance his children were kinsmen to William of Wykeham, and on that foundation one of them (afterwards a Fellow of New College, Oxford, and remarkable for his wit) was admitted of Winchester College, in consideration of which the father carved and gave to that society a statue of their founder.”

So runs Dallaway’s edition of 1827 (vol. iii., p. 153), and so runs Mr. Wornum’s edition of 1849, p. 549. If, however, we look into Walpole’s own text of his works, (vol. iii., p. 339), we shall find an additional sentence:—

“He also executed some statues for the library of Trinity College, in Cambridge. (*Vide* ‘*Life of Colley Cibber*,’ chap. iii.)”

What say you, Mr. Bohn, to this *second* omission in your “Standard Library Reprint of Walpole’s *Anecdotes*”?

The date of Cibber’s second marriage I discovered (when engaged on my *Handbook for Windsor*) in the valuable registers of the parish of St. Giles-in-the-fields. Thus runs the entry:—

“L. L. 1670, Nov. 24. Caius Gabriel Cibber, widower, and Jane Colley, spinster.”

What does Colley himself say? “I was born in London on the 6th of November, 1671, in Southampton-street, facing Southampton House.” Southampton House (of which a street directory memory survives in Southampton-row) occupied the whole north side of the present Bloomsbury-square, and was within the parish of St. Giles-in-the-fields. The period between the birth and baptism of Cibber’s son was then an *unusual* period.

We first hear of our sculptor in his thirty-ninth year. He was then poor, and in trouble. Walpole did not know this, nor did my father. For some now unknown reason Cibber sought and obtained the freedom of the city of London; and, for some equally unknown reason, chose the Leathersellers' Company. On the 3rd of April, 1668, he was made free of the company by redemption, and on the 14th of October, 1673, was called on its livery. His livery fine, however, of £25 was not forthcoming in cash; it came to the company in a different way. In the books of the company is this remarkable entry relating to Caius:—

6th May, 1679.—Caius Gabriel Cibber, being called upon the livery, became bound unto this society for payment of his fine, and afterwards made the stone Mermaid over the Pump in the Court Yard, and the arms of this society leading from out the street into St. Helen's, both which he esteems to be equal in value or above the said fine; and this Court being informed that the said Cibber is a very ingenious workman, but a prisoner in the King's Bench, or lately was a prisoner, in respect whereof it is not fit to present him at law for his fine, this Court therefore thought fitt that the matter in difference should be adjusted and fully understood; and the Comon Clarke of this society informing this Court that Mr. Cibber was resolved to presente some pretty figure of his own invention that should be ornamental to the Hall, this Court gave the assent thereto, and ordered that in case Mr. Cibber perform the same, and this Court be satisfied that itt's worth acceptance, then his bond shall be delivered up to be cancelled."

Of "The Stone Mermaid over the Pumpe" there is an engraving, made in 1791, by *Nolleken* Smith. Smith assigned it to the reign of Queen Elizabeth or that of James I. Our fabulous and amphibious female was made, on festive occasions, to discharge wine from her breasts for apprentices and menials, not for milk punch or sea-water punishments.

The biographers of Cibber omit to mention "Triton fountain," at Chatsworth, assigned to Cibber by no less a judge than the late Duke of Devonshire. Our readers are possibly not aware that the Duke drew up privately, and printed in 4to, an excellent Handbook to his own house. Now that his Grace is no more, the publication of the work would be a graceful and acceptable tribute to the memory of a true cherisher of living art in England, Italy, and Denmark—the friend and patron of Chantrey, Canova, and Thorwaldsen. And here I may be pardoned for telling how much the Duke was pleased with an observation I made upon his book. I complained to a friend, of the Duke's trenching upon the province of a handbooks by profession, and, what is more, doing his work so well. A Cavendish and a Duke and a Knight of the Garter, with a stately house in London (and in the best part of London), with a classic villa at Chiswick, a mansion (a palace, in truth) in Derbyshire, a second (Hardwicke, still better placed) in the same county, and a house in Ireland, should not, I jestingly complained, invade the province of an author by profession; "a rich ill poet," I added, from Lord Roscommon, "is without excuse," still more so a rich good author. The truth is, the Duke had both the ambition and skill to become one of Walpole's royal and noble authors, and was proud to forsee his name in some future edition of Lord Orford's work.

The grandson ("The") of our sculptor was born on the day of the memorable storm of the 26th of

November, 1703, and his unruly life (not to call it a worse name) was owing, it is said, to this circumstance.

"And has not Colley, too, his lord and —?" cries, in wicked verse, the little wasp of Twickenham. Colley dearly loved a lord; his will (I have seen it) is witnessed by two lords—Waldergrave and Duncannon. Did he carry his will for witnesses to his favourite haunt—the gaming-table at White's, in St. James's-street?

One anecdote more, and I have done with our celebrated statuary, his famous son, and his infamous grandson. "Cibber is here," Ben Victor writes from Tunbridge to a friend. "He goes constantly to prayers; and the curate, to return the compliment, goes, when prayers are over, constantly to—the gaming-table."

PETER CUNNINGHAM.

ARCHITECTURE AND DECORATION IN FLORENCE.

A Florentine law of the year 1378 imposed on every newly-made citizen the duty of building a house, at the cost of at least 60 florins (the florin then representing about a pound sterling), before he could enter on the exercise of civic rights. One might suppose the spirit fostered by such enactments was still awake when observing the continual increase of streets and suburbs, for the most part in lines of pretentious and showy houses, that attests the prosperity of Florence at the present day; not that there is much to commend in this domestic architecture which conforms to no particular style, and has no analogies with the stately palatial structures prominent among the mediæval splendours of this city. From of old, the fault has been found with the Tuscan capital that she is ever projecting what means or energies are wanting to accomplish; and we may reluctantly indorse the accusation, seeing how magnificent designs have yet borne no fruit in performance promised for early periods; as the cathedral facade, the mausoleum of Dante, the completion of the Medicean chapel of St. Lorenzo, the restoration of Or' Sanmichele to its original character as an open loggia with arcades, the uniting of all the public libraries in one great collection, &c. Still, however, true to her high antecedents and traditions, mind is awake, and under free institutions the new developments of life and thought are manifest in Florence in a manner to excite deep interest in her present moral aspects. Religious dissents, one result of emancipation of intellect, are now constantly expressing themselves in cheap literature, satire, caricature, not to mention the recently-completed erection of an "Italian Evangelical church," with some claims to architecture. The activity of Italy's literature is mainly centered here; but the state of the periodical press shows some cause for regret at the now absorbing nature of political interests to which more than 200 journals, maintained throughout this country since the year '60, are almost exclusively dedicated. About twenty appear in Florence; but only one, a rather flimsy magazine, of little influence, the *Italia Contemporanea* (weekly) is now the organ of *belles lettres*, or artistic interest; if we except, indeed, the valuable *Archivio Storico*, which, though a periodical, belongs to a much higher class, and reflect the greatest credit on its editors; the *Revista di Firenze*, one of the best Italian periodicals appropriated to like objects, which was revived, after long suspense, by Vannucci, a distinguished writer, shortly after the departure of the Austrian invaders; the *Spettatore*, also literary, and the *Carlo Goldoni* (dedicated to dramatic subjects), founded about the same period, alike vanished within about three years; and we were sorry to see, the other

day, in the fortieth number of the *Esposizione Italiana del*, 1861, an illustrated weekly, kept up with laudable spirit, the announcement of its own decease, put forth with mournful retrospect, by the editors, of their struggles and failure, the difficulty of obtaining contributions, or such woodcuts as deserved admission, and the paucity of subscribers, whose numbers never exceeded 1400.

The completion of the facade of Santa Croce is expected, and promised by those at work, for next May. The principal sculptors engaged to decorate this elevation from the design of the Cavaliere Matas, directing architect,* are Dupré, Cambi, Pazzi, Zocchi, Salvini, and others, all Florentines, who have prepared the rich *ornato* in high relief round the three portals and their gable summits: within the marble framework of these ingresses being ranged, in quartrefoils, the heads (almost indeed half-figures) of the Apostles, with the Saviour, who is blessing in the midst, the twelve prophets round Moses, and the twelve Patriarchs laterally placed around the head of Adam, who looks down from the highest point, the keystone. At the angles of the doorway-canopies are angles holding the instruments of the Passion; and, at the central one the *Madonna addolorata*, by Dupré; the Magdalene and St. John below; the Virgin's figure within a deep niche, under a pointed canopy, seen against a background of gold mosaic. Above the portals are to be the lunettes (not yet placed), with large reliefs of the "Apparition of the Cross to Constantine," "The finding of the Cross by Helena," and "The Exaltation of the Cross;" and on the valves of the central bronze doors, the twelve stations of the *Via Crucis*. Four pinnacles, $12\frac{1}{2}$ braccia high, are to rise at the basis of the three gables in which the whole terminates. Along a rich and elaborate cornice, below these, are represented in coloured marbles four of these civic armorial devices, so numerously adopted by Florence—the red lily or white, the red cross, the eagle on a wool-pack (that of the guild of merchants), and the red eagle preying on the green dragon—of the Guelfic party; above, on the triangular surface of the chief gable, the letters of the holy name, originally placed on the same spot by the hand of St. Bernardin of Siena, who first introduced into devout symbolism the familiar monogram IHS. The entire material of this facade is native marble, white and grey-veined, white from Carrara, dark green and dusky red from Prato or other places in Tuscany. The general impression is of a pleasing and harmonious richness, a graceful subordination of ornament to massive and leading features, an appropriate of use of very redundant symbolism; such, at least, we may report after climbing to every height and following the level of every cornice within the screen of scaffolding that still completely hides from external view this structure, whose details are intelligently explained to visitors by the chief workman, or, still better (an advantage we were able to secure), by the architect himself. As to the sculptors, all are not equally satisfying.

It is a prevailing expectation that so soon as the S. Croce facade be finished, that of the cathedral will be begun in earnest; and in January is to commence the examination of designs, according to the method of the competition open to artists of all nations, as published in April, 1859, with the promise of prizes for three in each of two classes into which the aggregate will be divided,—from 10,080 to 1680 francs. The subscription for this object has been slowly progressing, 100,000 ducats being the estimated cost of the architectonic part alone, not comprising the sculpture ornaments. Another subscription has been set on foot for erecting in some public place the much admired group by Fedi, the Sacrifice of Polyxena by Pyrrhus, consisting of four figures, the mother kneeling, the warrior with his victim and her dead defender, the marble of which, considerably larger than the model, we have seen under the assistant artists'

hands, in an advanced state: we could not but admire the grandly-poetic character of the whole composition, which, though displaying passion and violence, is elevated into an ideal sphere by truly classic beauty. Yet another subscription now claims public generosity here for a monument, by the same artist, at present only designed in the first sketch, to the dramatic poet Niccolini; and another, both alike for S. Croce, to the Triumvir of the Tuscan Republic in '48, Montanelli, also distinguished in letters.

The restoration of the basilica of S. Miniato is now complete in the interior, except as regards the ancient frescoes of Benedictine Saints, the Crucifixion, and other Scriptural subjects of the fifteenth century, to a great degree obliterated, along the walls of the nave; and the facades, worn but not more injured by time, will (we are assured) be renovated without prejudice to its actual style. In the apse of the tribune the large mosaic, bearing date, in a frieze, 1297 (but referred by some critics to the eleventh century), has been most carefully restored; the roof of open rafters, originally painted in 1322, is now ornamented in diaper on a dusk brown surface, not suitable or effective. Now appropriated as a public cemetery, this grand old church is usually silent and deserted, not even the mass or office awakening its echoes except on one day in the year, All Souls', when the graves are profusely decorated with flowers, and hundreds of tapers burn on the pavement on nave, aisles, and crypt. The castellated monastery, built in 1294, is only inhabited at three periods in the year for the devotional "retreats" of eight days, when about sixty persons may be well accommodated. The re-opening of Or' Sanmichele, to become an arcade instead of a church, being no longer in project, the routine of sacred rites has been resumed there; but a similar plan with regard to the "Bigallo," the antique oratory of the Misericordia Fraternity, is not, it seems, objected against. This interesting though much injured building, one of the earliest examples of what Italians call "*Gotica moderna*," was raised about 1248, from the design, as supposed, of Niccola Pisano, to whom, or to Andrea of the same family, are ascribed the statuettes on the front opposite the baptistery of the Virgin and Child, and two saints, each under a pointed canopy, though the round arch is the form prevailing on this exterior, and in the arcade carried round two sides, the edifice being at an angle formed by the street and piazza, whose archways were barbarously built up in 1697. On one side above this arcade, are two much-faded frescoes, by Taddeo Gaddi, representing the Dominican of Verona, revered as St. Peter Martyr, in act of consigning the banner of the Red Cross to the chief citizens of Florence, for the combat has urged them to, in 1243, against the Manichean heretics; also, the same Peter preaching to these citizens, and driving away the devil, who appears in form of a black horse! Several valuable works of early art are in the chapel (now used for the archives of a hospital) and the office-room of this Bigallo: as twelve small pictures on Scriptural subjects by Giotto, so blackened and faded as to be almost beyond appreciation; a quaint and heavily-designed but dignified statue of the Virgin and Child, by Arnolli, date, 1358; three beautiful paintings, subjects from the New Testament, on a predella, by Ridolfo Ghirlandaio; and a fresco, by Cellini, of "Mercy," as a majestic female in long mantle, crowned with the Papal tiara, gathering under the folds of her ample robe the members of the Misericordia Fraternity. The re-opening of the arcades round this ancient building, which now serves for the offices of an Orphan Asylum, will restore it to its beauty and monumental importance. That gloomily-magnificent chapel of the Medici Tombs at S. Lorenzo, on which has been expended more than two millions and a half of ducats before the year 1722, and on which, we are told, the entire outlay hitherto (not including that for the frescoes by Benvenuti on the cupola) has been twenty-three million lire, is at last to

* His design is, in fact, a variation upon the original by Cronaca.

be provided with its altar—a superb specimen of *pietra dura* work, prepared in the Government establishment, or *Officina*, founded by Cosmo I. This altar's pallium was sent to London for the Great Exhibition. Though there is no disposition to venerate the memory of the Medici in the Florence of the present, it is proposed to raise the only monument wanting to the series of reigning dukes, that to the last of his dynasty, in this celebrated chapel, and to supply with their colossal bronze statues the rest of these mausolea, only two of which are yet so adorned, by the sculptures, namely, of Tacca and Giovanni di Bologna. The columns and statuettes, entirely of *pietra dura*, or rock crystal, for the altar destined, under the Medicis, to have stood here, are now dispersed among the contents of the cabinet of gems at the Uffizi, in the centre of which now stands uncovered the table from the glazed cases on which were stolen the entire contents, 200 objects, mostly personal ornaments, not one since recovered, though a heap of shapeless gold fragments was found in possession of the robber, and three artisans of the lower class have been convicted for the crime. Since that spoliation only two works by Benvenuto Cellini have been preserved in this collection, small vases of jasper and crystal adorned with the coiling figures of fantastic serpents in enamelled gold. Much alarm was excited, on the night of the 26th, by a fire which broke out in the cellars under the Uffizi, imprudently appropriated for a deposit of hay, which ignited, it seems, spontaneously, and could not be quite extinguished for two days. As these cellars are ample vaults entirely of stone, the danger could not have been great; but much energy was exerted to put out a conflagration in alarming proximity to the greatest treasures of art.

For the honour of Florence we should add that a statue of Dante, by Pazzi, already exhibited and much admired, has been commissioned, and certainly will be erected, after a time, on the Piazza S. Maria Novella. It presents the poet in a severe and indignant mood, but with the character of power we look for in such a subject—perhaps the finest sculpture treatment of this subject yet produced.—*Builder*.

MASONIC NOTES AND QUERIES.

SYMBOLISM AND FREEMASONRY.

The relationship in which symbolism stands with regard to Freemasonry has been defined as follows. Who was its author?—Ex. Ex.

"As a speculative order, Freemasonry is pre-eminently distinguished for the cultivation which it has given to the science of symbolism, a science which once pervaded the ancient world and was closely connected with all the religion and poetry of antiquity. Whatever may be the contending opinions on the subject of the historical origin of Freemasonry, no one, who has attentively investigated the subject, can, for a moment, doubt that it is indebted for its peculiar mode of inculcating its principles to the same spirit of symbolic science which gave rise to the sacred language of the Egyptian priests, and the sublime initiations of the Pagan philosophers. For all the mysteries of the ancient world, whether they were the Druidical rites of Britain, or the Cabiric worship of Samotracia, whether celebrated on the banks of the Ganges or the Nile, and contained so much of the internal spirit and the outward form of pure and speculative Masonry as to demonstrate the certainty of a common origin to all.

"This science of symbolism, once so universally diffused as to have pervaded all these ancient religions, and even still extensively controlling, almost without our recognition, the everyday business of life, has, as a science, been only preserved in the Masonic institution; and hence, to this fact are we indebted for much of the facility with which we are enabled to understand, and the certainty with which we are beginning to interpret the esoteric philosophy of the ancients. Egypt, for instance, has been to all of us as a sealed volume, but now that

its pages are beginning to be unrolled by the industrious researches of our archaeologists, none so well as a Mason can appreciate the hieroglyphic and symbolic teachings which are inscribed on its obelisks, its temples, and its sarcophagi.

"It was, indeed, there, among that ancient priesthood of the East and of Egypt, that this beautiful science of symbolism was first invented, by which sensible objects being presented to the eye, conveyed through its principles lessons of profound, yet hidden wisdom, to the neophyte. Divine truth was thus communicated by the priests in the most impressive forms by means of poetic images, and the philosophers, borrowing the same system, instructed their disciples by myths and allegories. But the ancient priests and the old philosophers have passed away, and their method of concealing wisdom under the veil of tropes and figures would have been almost irretrievably lost, had not Freemasonry perpetuated the system and preserved the science, while cultivating the same hallowed objects by the same beautiful method of referring all material things to an intellectual sense; so that its most expressive definition has always been that it is a science of morality, veiled in allegory and illustrated by symbols.

"Performing, then, its mission of preserving and perpetuating the science of symbolism, it is evident that, as a scientific institution, it must embrace within the extensive grasp of its study, a vast range amid the divisions of human knowledge. The archaeology of all the ancient religions, their origin, their connections with, and their deviation from the true faith as taught to Noah and the patriarchs who preceded him, the ingenious, though sometimes fanciful cabalistic learning of the Jewish doctors, the Pythagorean science of numbers, the mystical and sublime philosophy of Plato and other sages of Greece, and the rites and ceremonies of all the ancient world, with their just interpretation, constitute legitimate subjects of discussion and inquiry for the Masonic student, and I do not hesitate to say, that the scholar who should devote himself to the perusal and study of the numerous works on Freemasonry alone, which have issued from the English, the French, and German press. The Americans would, by such an intellectual discipline, acquire a more extensive and more varied mass of historical, scientific, and philosophical knowledge, than the cultivation of any other single science or department of learning could supply. Viewing then, Masonry in this, its great intellectual mission, may I not be permitted for a moment to pause in my inquiry, and to invite the brethren who surround me to partake of the mental feast which has been prepared for them, and in which, as its disciples, they alone are permitted to share. There stands the majestic tree before you, its ancient roots penetrating deeply into the soil of time, and its leaves and branches covering with their mighty shadow, all the pure and good of every clime and country who will come beneath them. Will you ingloriously recline beneath that wide spread shade, or helplessly lean for support upon its massive and venerable trunk, nor make one effort to pluck the luscious and life-giving fruit which hang in tempting clusters from its boughs?

AMERICAN MASONIC DISCLOSURES.

A writer in America offers the following remarks on the disclosures which are said to have been made by American Masons. The extract is worthy of being widely circulated by your "Notes and Queries."—Ex. Ex.

"Within the last half century scores of books have been written and published, purporting to contain the true secrets of Masonry. Morgan, Miller, and Stone, have shed their light upon the world, but the curious have found themselves just as near attaining their object, after reading all they have written, as they were when they began. They have found that the hallowed penetralia of our Order are not accessible to any but the true and accepted Mason, who comes in at the right door. Why wonder, then, of the disappointment and bitter imprecations of those dupes, or of vicious, disappointed, or rejected members of the institution, who, very innocently wishing to line their pockets with a little of the needful, proclaim to the world that they are about to publish the genuine secrets of Masonry. The publications are sought after, and read with avidity by the credulous, who, after all their expenses and toil, still find the door of the Masons' retreat closed against them. We should not wonder that they turn away, and in the bitterness of their disappointment, declare a war of extermination against an institution which has proved inaccessible to them. But if, on the other hand, the secrets of Masonry have been disclosed, why don't the prying ones take the books, learn, if they can, the

mysteries of our Order, and divulge them to the anti-Masonic world? Morgan's expose can be had for one dollar, Stone's for two; the curious can have the choice of being *Morganized* or *Stonized* at very moderate expense. Two books for three dollars, will certainly make one Mason. Take both books, read them, let all distinctions be done away, the grid-iron thrown away, and Othello's occupation's abandoned. If our secrets be, as we contend, a blessing to those who understand them, no one need be ashamed of doing good; if, on the other hand, they be wicked and of dangerous tendency, every honest citizen and true patriot should aid in expressing their faults and follies to public condemnation. It was natural for the ignorant and the wicked to impute the abduction and murder of Morgan to the society, to involve the whole in the calamity of a few guilty members; and it is quite natural that politicians should endeavour to keep up the excitement, to make use of it for their own elevation; and when we hear our society charged with promoting by its doctrines so heinous a crime, we are tempted to ask how our adversaries can entertain so absurd an opinion of a society, many of whose members have been among the most illustrious men of the most enlightened nations of the earth? Upon the subject of Masonry and anti-Masonry I have thought much. I have carefully examined what has been said and written against the institution from the earliest ages of the world, down to the time I became a member of the society. I have carefully reviewed Masonry in my own mind, and have applied its principles to the common transactions of mankind, and I see nothing in the institution to condemn, but much to approve, as a pure system of morals, as an auxiliary to religion, and as being in perfect accordance with our republican form of government, which guarantees to all men liberty of conscience. I see no sound reason for abandoning the most permanent moral institution with which I am acquainted."

ANTIQUITY OF THE ROSE CROIX DEGREE.

The assertion that the introduction of the Rose Croix degree in England is coeval with Christianity is one of those historical fables with which ignorant Masons are deceived. Nobody can prove by authentic documents that "about 1314 it was well known in this country," as asserted in a report published in *THE FREEMASONS' MAGAZINE*, 1862, page 330. The Society of Rosicrucians—quite another thing than the so-called Masonic degree—originated in the year 1610, and was well known in England in 1616, when Robert Fludd defended this alchymical and theosophical society. The Rose Croix degree, a Masonic bastard, was invented about 1760, and cannot have been introduced into England before that year.—J. G. FINDEL.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

THE ROYAL ARCH.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

It appears from your *MAGAZINE*, of the 2nd August last, that certain chapters, in Victoria, are trying to persuade the Grand Chapter to declare that the word "Actual Masters and Past Masters of a Craft lodge," which occur in Art 7. p. 15, of the General Regulations, apply to the Masters and Past Masters of Scotch and Irish lodges. Of Irish lodges I know nothing, but, I trust, for the following reasons those words will never be held applicable to Scotch lodges.

By a "deliverance" of the Grand Lodge of Scotland pronounced at its Quarterly Communication of the 3rd May, 1847, and published in *Laurie's History of Freemasonry*, p. 270 of the edition of 1859, it was ruled to the following effect:—

I. That every Master Mason is qualified to be elected to, and to fill the chair of Master of a Scotch lodge without having previously served as a Warden for a year.

II. And that the installation of the Master of a Scotch lodge, shall take place in a lodge opened in the Entered

Apprentice degree, and no chair secrets shall be communicated to him.

It is quite clear then that no Master or Past Master of an English lodge can, without violating his O.B., admit into a board of Installed Masters the Masters or Past Masters of Scotch lodges; therefore, in the English acceptance of the terms, the latter are neither Masters nor Past Masters.

Again the framers of Art. 7, p. 15, of the General Regulations, being English Masons, never could have meant by the words "actual Master or Past Master," one who had neither served a year as a Warden, nor received the secrets of the chair in a Board of Installed Masters.

Further by the preamble to the General Regulations, p. 1, "In all cases, which are not specially provided for," English Royal Arch Masons "shall be considered as bound by the constitutions." If, then, it is contended that this is a case not specially provided for, then we must fall back on the constitutions, which define a Master to be a Mason who has served as a Warden of a warranted lodge for a year, been elected Master, and installed in ancient form, and a Past Master to be such a Master, after he has faithfully performed the duties of Master for twelve calendar months. Now the Masters and Past Masters of Scotch lodges do not come under either of categories, therefore, they are not included in the words "Actual Master or Past Master," in Art. 7 abovequoted, and the Grand Chapter cannot include them without removing our ancient landmarks.

In the next place it would be very unjust to our own Masters and Past Masters, to declare those words applicable to the Masters and Past Masters of Scotch lodges, for, all other things in the race being equal, a Scotch Mason would be qualified to be elected Third Principal of an English Chapter one year sooner than an English Mason could be, on account of his not being required to serve as a Warden for one year before he could be elected Master.

Lastly, it would be highly improper to place a Master or Past Master of a Scotch lodge in the chair of any Principal of an English chapter, because it would be liable to mislead English Masters and Past Masters, and cause them to violate their O.B., by improperly disclosing the secrets of the chair to such Masters and Past Masters of Scotch lodges; for, knowing them to be Principals of English Royal Arch Chapters, and knowing also that under Art. 7, above referred to, none but Masters or Past Masters can attain that rank, they would naturally conclude that such Principals had received and were entitled to the secrets of the Master's chair.

Yours fraternally,

PAST PRINCIPAL J.

LANCASHIRE DISTRESS.

TO THE EDITOR OF THE FREEMASON'S MAGAZINE AND MASONIC MIRROR.

DEAR SIR AND BROTHER,—At the last meeting of the Wellington Lodge (No. 1086), Deal, it was agreed that the members should contribute a small sum weekly for the relief of distressed brethren in the counties now suffering from the cotton famine; and that such sums, when collected, should be transmitted to some lodge in Lancashire, or Cheshire, to supplement the funds of such lodge for the purpose of aiding those brothers who require such aid. I mention this in the hope that other lodges, with larger means, may be induced to take some similar step, and that, if the movement be at all general, some central Masonic committee may be formed in London, to receive the monthly contributions of such lodges as are willing to aid, and remit the proceeds of such collections to the Lancashire or Cheshire lodges, according to the need of each district.

I am, Sir, yours fraternally,

T. L. G.

THE MASONIC MIRROR.

MASONIC MEM.

The Anniversary Festival of the Robert Burns Lodge of Instruction (No. 25) will be held at Bro. Adams's Union Tavern, Air-street, on Friday evening, December 12, Bro. Caulcher, the W.M. of the parent lodge, presiding.

The following is a list of the lodges for which new warrants have been granted, during the present year :—

- 1206 Phoenix Lodge, Rotherham.
- 1207 De Grey and Ripon Lodge, Great Ilford.
- 1208 Royal Albert Edward Lodge, Keynsham.
- 1209 Royal Albert Lodge, 9, Gerard-street, Soho.
- 1210 Prince of Wales Lodge, Brisbane, Queensland.
- 1211 Hume Lodge of Australia, Albury, New South Wales.
- 1212 St. Oswald Lodge, Pontefract.
- 1213 Phoenix Lodge, Trinidad.
- 1214 Old Rock Lodge, St. Helena.
- 1215 Pattison Lodge, Plumstead.
- 1216 Phoenix Lodge, Port Royal, Jamaica.
- 1217 Aurora Lodge, Inglewood, Victoria.
- 1218 Hartington Lodge, Eastbourne.
- 1219 Cosmopolitan Lodge, Gt. Western Hotel, Paddington.
- 1220 Lodge Star in the East, Queen's Town, Cape of Good Hope.
- 1221 St. John's Lodge, Alexandria, Egypt.
- 1222 Mountain Lodge of Bombala, Bombala, N.S.W.
- 1223 Queensland Lodge, Ipswich, Queensland.
- 1224 Lowry Lodge, Woodend, Victoria.
- 1225 Westport Lodge, Westport, Nova Scotia.
- 1226 Welsford Lodge, Windsor, Nova Scotia.
- 1227 Bedford Lodge, Birmingham.
- 1228 Mount Lodge, Madras.
- 1229 Albert Lodge, South Adelaide, South Australia.
- 1230 Lodge of Friendship, Petersfield.
- 1231 Waveney Lodge, Bungay.
- 1232 South Yarra Lodge, Melbourne, Victoria.
- 1233 Dunedin Lodge, Dunedin, New Zealand.
- 1234 Leichhardt Lodge, Rockampton, Queensland.
- 1235 Doric Lodge, Earl of Eglington, Mile End.

GRAND LODGE.

The following is the Official Agenda of business to be transacted in Grand Lodge, on Wednesday next, 3rd December.

The minutes of the Quarterly Communication of the 3rd September to be read and put for confirmation.

The M.W. Grand Master will move—That the sum of £1000 be granted from the Fund of General Purposes towards the relief of the distress in the cotton districts.

Nomination of a Grand Master for the year ensuing.

Election of twelve Past Masters to serve on the Board of Benevolence.

The report of the Board of Benevolence for the last quarter, in which are recommendations for the following grants, viz :—

The widow of Bro. T. J. S., of the Royal York	
Lodge of Perseverance (No. 7), London...	£30 0 0
Bro. P. B., of the Caledonian Lodge (No 156),	
London.....	50 0 0
Bro. T. R., of the Lodge of Fidelity (No. 313),	
Southwold.....	30 0 0
Bro. K. T. of the Lodge of Union (No. 45),	
Chichester.....	30 0 0
Bro. L. L. of the St. James's Union Lodge	
London.....	30 0 0

The Report of the Board of General Purposes to the United Grand Lodge of Ancient Free and Accepted Masons of England.

"The Board of General Purposes beg to report,—

"That in consequence of Bro. Moss, the junior clerk in the

Grand Secretary's Office, having been for some time past under mental incapacity for the discharge of his duties, and such incapacity continuing, his situation has of necessity been declared vacant. The Board, under the circumstances, recommend,—That Grand Lodge do grant out of the Fund of General Purposes the sum of fifty-four pounds twelve shillings (being equivalent to half a year's salary) to Mrs. Eliza Moss, the wife of Bro. George Percy Moss, late a clerk in the Grand Secretary's Office, towards the support of herself and family in the painful position in which she is placed, owing to the mental malady with which her husband has been and continues afflicted.

"The Board have had their attention directed to the question of renumbering the lodges, a period of thirty years having elapsed since the last renumbering took place, and in the meantime nearly three hundred lodges having become extinct, either by surrender of Warrants or by erasure in consequence of failing to make the returns required by the *Book of Constitutions*. The Board find that there are at present in the London district 148 lodges; in the Provinces at home 504 lodges; in the Channel Islands 11 lodges; in the Colonies and Foreign parts 271 lodges; and in regiments 6 lodges, making a total of 940 lodges, whereas by the numbers printed in the Freemason's Calendar there would appear to be 1235 lodges on the Registry of the Grand Lodge. Under these circumstances the Board suggest to Grand Lodge that it would be convenient to resolve—'That the numbers of all lodges now on the Register of the Grand Lodge be brought forward in regular succession where necessary by filling up the numbers which have become vacant either by reason of the voluntary surrender of Warrants, or of erasure of lodges from time to time.'

"(Signed) J. LLEWELLYN EVANS, President.

"Freemasons' Hall, London, 19th November, 1863."

To the report is subjoined a statement of the Grand Lodge accounts of the last meeting of the Finance Committee, held on the 14th November instant, shewing a balance in the hands of the Grand Treasurer of £1236 8s. 6d., and in the hands of the Grand Secretary for petty cash £50. Of these sums there belongs to the Fund of Benevolence £385 4s. 11d.; to the Fund of General Purposes £273s. 14d.; and there is in the unappropriated account £527 9s. 6d., a portion of which belongs to the Grand Chapter.

A report from the Freemasons' Tontine Committee appointed under the provisions of the Deed of Trust of the 2nd August, 1776, notifying that all the nominees specified in the said Deed, and on whose lives the said Tontine was granted, are now extinct, the last survivor Mrs. Ann Ellis, having died on the 26th August, 1862.

Notice of motion by Bro. the Rev. A. F. A. Woodford, P.M. No. 382.

In the event of the following resolution of Grand Lodge, carried on the 3rd September last, viz.,

"That in the event of Grand Lodge agreeing to the alteration of Law 19, page 107, of the *Book of Constitutions* as proposed by the M.W. the Grand Master, a committee of seven members of Grand Lodge be appointed, with powers similar to those at present possessed by the Board of General Purposes, so far as the same relate to the improvement and adaptation of the property of Grand Lodge in and near Great Queen-street, and that such Committee have full power to call for all books, papers, deeds, documents, and accounts, to obtain the advice of any persons, architects or others, and to cause such plans and estimates to be prepared as may seem to them expedient for the purpose of adopting a complete scheme for the improvement and adaption of such property, subject to the approval of Grand

Lodge," being confirmed—to move, that the following brethren do form such Committee:—Bros. John Havers, J.G.W., and P.M. No. 5; John Llewellyn Evans, S.G.D., and P.M. No. 54; John Hervey, P.S.G.D., and P.M. No. 7; John Savage, P.S.G.D., and P.M. No. 19; Joseph Rankin Stebbing, P.M. No. 152; George Plucknett (No. 324), P.M. No. 70; Henry Grissell, J.W. No. 2; and the following brethren were also nominated by other members of Grand Lodge to serve on the Committee viz:—Bros. Alexander Dobie, P.G.M., Surrey, and P.M. No. 1; Herbert Lloyd, P.S.G.D., and P.M. No. 14; Henry Wellington Vallance, P.M. No. 275; David Henry Stone, P.M. No. 1; Colonel Western, P.M. No. 2; Charles Tyler, P.M. No. 79; Joseph Taylor, P.M. No. 18; William Verrall, P.M. No. 338; Stephen Barton Wilson, P.J.G.D., and P.M. No. 125.

METROPOLITAN.

GRAND STEWARDS' LODGE.

PUBLIC NIGHT.

The last public night of this lodge for the year was held in the Temple, adjoining Freemasons' Hall, on Wednesday evening last, Bro. Samuels, W.M., presiding, when there was a numerous attendance of the brethren, amongst whom were Bro. Havers, J.G.W.; Bro. Evans, President of the Board of General Purposes; Bro. Wilson, P.G.D.; Bro. Farnfield, Assist. G. Sec.; Bro. Brackstone Baker, G. Steward; Bro. Charles Beaumont, P. Prov. G.D. Surrey, &c.

The lodge having been opened in the second degree, Bro. Henry G. WARREN, P.M., proceeded to deliver the Second Prestonian Lecture, which he illustrated by diagrams, the principal of which had been kindly prepared for him by Bro. S. B. Wilson, P.G.D. The lecture, which lasted about an hour and three quarters, was listened to with great attention, not a single brother leaving the lodge until after the lecturer had resumed his seat. At the conclusion,

Bro. HAVERS, J.G.W., rose and proposed a vote of thanks to Bro. Warren for his careful and clear delivery of the Lecture, which showed them what their predecessors of fifty years since regarded as the foundation and support of their institution. With the vote of thanks to Bro. Warren, he would couple a similar vote to the Grand Stewards' Lodge for so kindly giving them an opportunity of listening to the Lecture. He had a great respect for the Grand Stewards' Lodge, which was formerly the only means through which brethren could obtain instruction. They were now more fortunate, and had many sources of instruction open to them, but still he regarded the public nights of the Grand Stewards' Lodge of great importance to the Craft in the dissemination of Masonic knowledge. The lecture they had heard that evening had for many years been confined to the Lodge of Antiquity, where only a very few brethren had the opportunity of hearing it. About six years ago, however, the M.W.G.M. determined to confer the office of Prestonian Lecturer on brethren of different lodges, not confining it to one lodge or one brother; and though the office had since been held by three or four brethren, it was to the Grand Stewards' Lodge they were indebted for making such arrangements that every brother who wished to do so could attend and hear it. The Craft could not now be said to be the repository of science, as, fortunately, education was widely spread throughout the world; but they had equally strong bonds of union in Brotherly Love, Relief, and Truth. He wished they could meet oftener, and hear other lecturers treating upon not only their histories and antiquities, but kindred subjects of interest to their order, for what they had heard that night gave them a mere glimpse into most interesting studies. He trusted that within a few years—if not a few months—they would have a building of their own, with a proper room and every accommodation for such lectures. There was sitting near him a distinguished brother, who was known to have made Freemasonry his peculiar study—who was justly looked up to as an authority—and whose cunning hand he recognised in the diagrams on that wall. He would not ask him, but he might express a hope that that distinguished

brother (Stephen Barton Wilson) would take an opportunity when they were so situated, of lecturing and dilating upon portions of Masonry into which he had already stated that they had that evening had only a mere glimpse—and that other brethren would also then be willing to give them lectures on the various sciences, all of which were indirectly connected with their order. He again thanked Bro. Warren for his clear delivery of the lecture, and in moving his resolution trusted that the members of the Grand Stewards' Lodge would allow it to be entered on their minutes.

Bro. STEPHEN BARTON WILSON, P.G.D., seconded the motion. He fully agreed with all that had been stated by Bro. Havers, and though there were material differences in the lecture they had just heard with their present system of working, there were many parts in which they could not fail of being struck as common to both, and proving how close the present system was in its essentials to that which prevailed before the union.

The motion having been put by Bro. Evans, President of the Board of General Purposes, and carried unanimously,

Bro. WARREN returned thanks on behalf of himself and the Grand Stewards' Lodge for the compliment so handsomely proposed and so kindly responded to. He must be allowed to return publicly his thanks to Bro. Henderson, P.G. Reg., for having furnished him with the Lecture they had heard that evening, and which had been delivered as nearly as could be in the very words of Preston. He had been kindly promised by that respected brother (Bro. Henderson) that he should be furnished with the third Lecture, which, should he be again honoured with appointment as Prestonian Lecturer, he would have great pleasure in laying before the brethren. He must also return his thanks to Bro. Wilson for having kindly provided him with the architectural diagrams of that evening, and the principal of which had been specially prepared for that lecture. He knew his own deficiencies as a lecturer, but he had endeavoured to make himself so far familiar with his subjects as to enable the brethren to fully understand it as he proceeded, and if he had succeeded in doing so he was amply rewarded for his labours. On the part of the lodge he could assure them that nothing gave them greater pleasure than to see their public nights fully attended, and he trusted their working would always be such as to merit the approbation of the brethren. He thanked the brethren for their numerous attendance that evening, and for the kindness which they had always evinced towards him.

Bro. Hewlett, P.M. proposed a vote of thanks to the visitors for their attendance, which was seconded by Bro. Nutt, S.W. and carried unanimously.

The lodge was then closed in due form; after which a voluntary on the organ was played by Bro. Matthew Cooke.

LODGE OF PRUDENT BRETHREN (No. 169).—The last meeting of this lodge for 1862 was held at the Freemasons' Tavern, on Tuesday last, Bro. Graygoose, W.M., presiding, supported by his officers and a numerous assemblage of the brethren, amongst whom were no less than eight consecutive P.M.'s of the lodge—Bros. Hooper, Kirby, Morbey, Blackburn, Warren, Hart, Adams, and Boyd. The business of the evening consisted of one initiation, two passings, and three raisings, the ceremonies being admirably performed by Bro. Kirby, P.M. Bro. Knox, of Belfast, and Bro. Taylor, of the Crescent Lodge, were elected joining members, the last named brother being raised to the degree of M.M. The ballot was then taken for the W.M., which fell unanimously on Bro. Exall, the S.W., a brother well up in all the duties of the chair. Bro. H. G. Warren was re-elected Treasurer. A Past Master's Jewel was voted to Bro. Graygoose. Other business having been disposed of, the lodge was closed, and the brethren adjourned to refreshment. A very pleasant evening was passed, interspersed with songs from Bros. Burton Ford (Christy Minstrels), J. W. Adams, Graygoose, Exall, Caulcher, M. Cooke, and others.

MOUNT LEBANON LODGE (No. 87).—This celebrated and flourishing lodge held its usual monthly meeting on Tuesday, November 18th, at the Bridge House Hotel, Southwark. In the unavoidable absence of the W.M., Bro. R. Slade (caused by his professional duties calling him out of town), Bro. H. G. Baker, the immediate P.M., assisted by the officers, Bros. Walters, E. N. Levy, Davies, P.M., Harris, P.M., Moore Goody, &c., opened the lodge. The first ceremony was passing Bros. Wills and Gunnell to the degree of Fellow Craft Freemasons, which was most ably done by the Treasurer of the lodge, Bro. D. Davies, P.M., at the special request of the W.M.,

pro tem. The next ceremony was the initiation of four gentlemen into the secrets and mysteries of ancient Freemasons, which Bro. H. G. Baker, P.M., did in his usual first class manner. The business being ended the lodge was closed. The brethren separated immediately, there being no banquet. It is a very commendable practice for a lodge to drop a few banquets occasionally, thereby enabling it the better to support the brightest ornaments of the Order, viz., the Masonic Charities. We were highly delighted to hear and see the husbanding of the funds of the lodge, to contribute the usual mite towards supporting the charities. It not only reflects the greatest credit on the W.M., but, it also shows what a sincere deep interest the large body of Past Masters take in the welfare and usefulness of the lodge. There were no visitors.

PROVINCIAL.

DEVON.

DARTMOUTH.—*Hauley Lodge* (No. 1099).—At a Lodge of Emergency, holden at Hauley Hall, on Monday last (Bro. T. Lidstone, W.M., presiding), a candidate was raised, and the first section of the first lecture worked by the brethren present. At the raising, the anthem, "Dead unto sin, alive unto God," was given, and the responses of the Ritual were rendered, chorally, under the conduct of Bro. S. Jarvis, Organist and also Prov. G. Org. Devon, with the able assistance of Bros. Pike and Rickards. The assistant Chaplain, the Rev. W. Langley Pope, M.A., presented the lodge with a Bible, on which were written by him inscriptions in Latin and English. The W.M. returned thanks on behalf of the lodge. At the refreshment table, Bro. H. Follett related several interesting facts concerning Masonry as practised on the Continent, and its advantages to a brother travelling abroad. Bro. Stark, of the Sun Lodge (123), Exmouth, responded for "The Visitors." At the next regular lodge meeting, December 8, the Rev. Bro. Pope will deliver an address, of ten minutes' duration, on "the Vol. of the S. Law, as the unerring standard of truth."

HEREFORDSHIRE.

PALLADIAN LODGE (No. 141).—GRAND CENTENARY FESTIVAL.

On Monday, November 17th, an occurrence, fraught with great interest to the Masonic world, brought together a large number of distinguished members of the Craft—no less an event than the celebration of the centenary festival of this lodge, held at the Green Dragon Hotel, for which permission had been obtained from the Earl of Zetland, G.M., and to commemorate which a centenary jewel was struck symbolical of the principles of the Order, and furnished to the members by Bro. Richard Spencer, of London.

The interest of the occasion was considerably enhanced by the delivery of an admirable oration on Masonry by the R.W.D. Prov. G.M., and the presentation of a splendid centenary jewel to the R.W. Prov. G.M.

The brethren assembled at three o'clock, shortly after which the Prov. G.M., Dr. Bowles, of Staunton Lacy, and the D. Prov. G.M., the Venerable Archdeacon Lane Freer, were conducted by the officers and brethren of this and distant lodges in an imposing procession to the lodge-room, and received with demonstrations of honour and respect. Lodge was then opened in the first degree; and—

THE R.W. D. PROV. G.M., THE VENERABLE ARCHDEACON OF HEREFORD (Richard Lane Freer, D.D.), having been conducted to the throne vacated by the Worshipful Master of the Lodge, delivered the following admirable oration on Masonry:—Brethren: The expression of a wish on the part of the Palladian Lodge that I should address them on the present important and interesting occasion, having met with the approval of the R.W. the Grand Master of the Province, becomes a command to me, which duty, no less than inclination, leads me to obey. Howbeit, I speak before masters in the craft better fitted to be my instructors than I their teacher, howbeit I sit in the presence of the luminaries of our science, before whom my utmost knowledge is as the darkness of the glow-worm beneath the meridian sun, I enter upon my task without scruple and without diffidence, because I have learnt that obedience is the first duty of a Mason. It is, however, to my younger brethren, such as have been but lately initiated in our mysteries, that I would more particularly address myself; and there is another class from whom I would invite attention, those brethren I mean who,

having entered into Masonry, have neglected to pursue its studies, who having stepped within the portal have lingered near it without spirit to advance, who have satisfied themselves with placing their foot on the lowest round of the ladder without courage to ascend its summit, who have remained idle and listless in the court when they might have penetrated into the *sanctum sanctorum*, who have heard only the first whisperings of wisdom when they might have learnt the hidden mysteries of science; need I say to such that a man's worst foes are those of his own house, drones in the hive, idlers in the commora, sluggards who, while they neglect the genuine fruits and freely offered benefits before them, by their apathy and ignorance cause Masonry itself to be evil spoken of. Do I speak hastily? I trust not, but it is sad to see men trifle with solemn obligations, sad to see men rashly take upon themselves the performance of duties with which they never make themselves even acquainted. If a pursuit is to be estimated according to its legitimate results—I mean those results which *ought* to spring from it—Freemasonry may be safely classed amongst the most comprehensive of human sciences, and therefore the best adapted to the state of man on earth, and it is idle to object that its fruits do not appear in every initiated brother, for if it were worth while to investigate the number of mere dabbles in any science, we should find that those who really excel bear no greater proportion to those who fail than may be seen in Masonry. I admit that there are a great number of Masons who are contented with very trifling acquirements in the art—it is their loss—but it will not follow that we possess no shining examples of excellence, although, from the nature of the institution, they are necessarily confined to the atmosphere of their own peculiar localities, for no lodge can flourish for any length of time unless it possesses some intelligent master spirit to conduct its proceedings. Freemasonry is not a science that admits of itinerant lecturers, and therefore it cannot be expected that the uninitiated world knew much about it, and consequently their conjectures are very wide of the truth—they shoot their arrows wildly and never hit the mark. Freemasonry is a great institution, and its peculiar benefits are limited to its own body, and although we act upon the ancient principle of *inviting* none to join us, yet our lodges are open to all good and worthy men, such as alone ought to be Masons, and our mysteries are hidden from none but those whose presence would be a doubtful benefit either to themselves or to the Order. We do not invite adherence, and therefore none can be disappointed; but we rejoice when men of name in science or literature solicit admission amongst us, because we may confidently anticipate that the expectations of every person who possesses taste and judgment will be fully realised and the pursuits of Masonry be congenial to his mind. I spoke but now of the secrecy and fidelity required of Masons—virtue difficult to be maintained, but ever held in high veneration by the wisest and best of men. And here I would venture to occupy your time with an anecdote of much interest, as related by a Roman historian, Aulus Gellius, and given by the late Mr. Preston, in his *Illustrations of Masonry*—"The senators of Rome had ordained that, during their consultations in the senate house, each senator should be permitted to bring his son with him, who was to depart if occasion required; but this favour was not general, being restricted to the sons of noblemen only, who in those days were tutored from their infancy in the virtue of secrecy and thereby qualified in their riper years to discharge the most important offices of government with fidelity and wisdom. About this time the senators met on a very important case, and the office requiring mature deliberation, they were detained longer than usual in the senate house, and the conclusion of their determination was adjourned till the following day; each member engaging in the meantime to keep secret the proceedings of their meeting. Among other noblemen's sons who attended on this occasion was the son of the grave Papyrus, a family of great renown and splendour. This youth was no less remarkable for the extent of his genius than for the prudence of his deportment. On his return home, his mother, anxious to know what important case had been debated in the senate that day which had detained the senators so long beyond the usual hour, entreated him to relate the particulars. The noble and virtuous youth told her that it was a business not in his power to reveal, he being bound by secrecy. On hearing this her importunities were more earnest and her inquiries more minute; by fair speeches and liberal promises she endeavoured to break open the casket of secrecy, and at length had recourse to threats and even stripes. The youth, finding himself in a difficulty, and smarting under the stripes,

at last invented the following tale to preserve his fidelity:—Madam, he said, it seems necessary to the senate for the increase of people and the public good that every senator should be allowed two wives, or otherwise their wives two husbands. For my own part I shall hardly incline to call under one roof two men my father, and would rather salute two ladies by the name of mother. This is the question, madam, and to-morrow it is to be determined. The lady took this ridiculous tale for truth, and became violently enraged; she sent messengers to all the other ladies and matrons in Rome, and the next day, headed by her, they all rushed down to the Senate house and demanded or rather forced admission. She proceeded to address the assembly, asserting the injustice of a husband having two wives when he could scarcely please one, that she and her companions were determined to resist such an alteration of the laws, but at the same time confessed that they, one and all, had no objection to two husbands. The lady and her friends, after this little exposure, were suffered to depart (the Senate having gained information of the scheme of the young Papyrus to preserve his fidelity). With blushing cheeks and downcast looks they returned to their homes with the just reward of their curiosity, while for his attachment to his word and discreet policy many honours were conferred on the youth." This little anecdote, which will at least amuse, is not devoid of instruction, nor is it devoid of significance towards those who would endeavour clandestinely to penetrate our mysteries, and who, like the Roman ladies, are sure to stultify themselves in the attempt. But I must pass on to other duties which more particularly characterise our Order. Freemasonry teaches us the inviolability of our neighbours' property and reputation, which it binds us to protect as if they were our own. It is not enough that no actual encroachments are made on it by violence on our part, or connivance when it is invaded by others. The worthy Mason, who acts according to the instruction which he receives in the lodge, will not endeavour to profit by his brother's ignorance or inexperience in any worldly transaction, but, so far from injuring him, he will protect him from danger by giving him notice of any attack which may be meditated by others; thus showing to the uninitiated world that we are united by a chain of indissoluble affection which cannot fail to cement us by its bond while we continue to practise the distinguishing duties of our Order—"Brotherly love, Relief, and Truth,"—and further we are taught that it is our duty to support a brother's character in his absence more energetically than in his presence, because it is presumed that when present he will be able to vindicate his own reputation—"we are not wrongfully to revile him, or suffer him to be reviled by others if it is in our power to prevent it." An offence against this precept is committed by misrepresenting the conduct of a brother, or passing unkind remarks and uncharitable reflections on him, by whispering, backbiting, or circulating injurious reports—all approaches to such conduct are offences against the "tongue of good report," and should be carefully guarded against by every true Mason. Such offences are a breach of the stringent injunction of the Grand Patron of Masonry—St. John the Evangelist—who, in imitation of his divine Master, frequently directs us "to love one another," and for this reason, because, if the love of God and man be the ground of our actions, it will promote our own happiness and spread the blessings of peace and unanimity amongst all ranks and conditions of men—this is the true spirit which Masonry indicates—it is the disposition of angels, and the practice of every faithful brother. The symbols of Masonry possess the quality above those of any other society of exciting by the sublimity of their nature and the aptitude of their applications, the character of the Order to its highest points of beauty and utility—in a word, Freemasonry differs essentially from all other human societies in its moral organisation and benevolent character. The pillars of our temple are "Faith, Hope, and Charity," and to this I add in the words of an inspired apostle "the greatest of these is charity, and Masonic charity is that of the heart. The Mason thinks no evil of his brother, he cherishes no designs against him. It is charity upon the tongue also; he speaks no evil, bears no false witness, defames no character, blasts no reputation; he knows that to take away a good name is to commit an evil, the damage of which no wealth can repay, for it is of more value than great riches—rubies cannot re-purchase it, the gold of Ophir cannot regild it to its pristine beauty. It is charity of the hand for it relieves a brother's wants—thus the heart, the tongue, the hand of the really free and accepted Mason are ever engaged and diligently exercised in carrying out the grand principles of their ancient and illustrious Order. Such are our

leading tenets, and these need be no secret, act up to these and even if our "good be evil spoken of" we shall not smart under the slander; our vindication and the vindication of our pure and Royal Order, like Christianity, itself is better effected by the practice of its professors than by all that could be said or written in its favour. There remains yet one consideration, brethren, which must not be passed over amidst this day's solemnities. It has pleased the Great Architect of the Universe to establish, in His strength, this lodge for the space of 100 years, a period of time which, though as nothing in the ages of Masonry, is far more than is allotted to ordinary men. We shall never see, and most probably our children will never see, another centenary of the Palladian Lodge; while then with gratitude we bend before the Most High for the preservation of our Order, and of this lodge in particular, and the many blessings we have individually received at His hands; may we prepare ourselves for that last hour when time itself must cease with us for ever, with hope for our beacon, faith our guide, and charity our aid; may we so pass through the valley of the shadow of death that hereafter through the merits and for the sake of our only Lord and Saviour we may shine as the stars for ever.

The oration was received in a fitting manner, and, £5 having been voted to the Lancashire Fund (afterwards made up by the members of the Lodge and the visitors to £15), the lodge was closed in solemn and ancient form, and the brethren adjourned to the banquetting room.

THE BANQUET.

A varied and superb display of the choicest viands, was in the best style of the new *regime* of the Green Dragon Hotel Company, under the superior management of Miss Jermyn, upon whose judgment and taste it reflected great honour.

The R.W. Prov. G. MASTER presided, supported by the R.W.D. Prov. G.M., and there were also present—Bros. J. W. Lacey, W.M. 141; James Williams, P. M.; T. G. Peyton, P.M. 1058; H. Clarkson, P.M.; Charles Geary, 19; J. W. Gardiner, J.W.; Charles Allen, Chap.; H. C. Beddoe, Treas.; W. J. Burvill, Sec.; W. H. Gretton, J.D.; O. Shellard, I.G.; Stephen Broad; R. F. Knight; A. G. Williams; A. Myer; Wm. Russell; J. W. Russell; H. D. Martin; W. Prosser; J. H. Hustwick; W. Phillips; J. H. Stephens; H. Vevvers; John Bosley; J. Cheese; — Baker; Edwin Cowtan; C. Gwatkin Hill; T. Duckham; T. A. Court; H. Carless; Frederick Bodenham; James Phillippis 141; Walter J. Sawyer, Chap.; R. H. Luckes, P.M.; H. Atkins, Salopian Lodge, P.M. 138; Thomas Lockett; Henry A. Bennett, P.G.R. Cheshire; T. W. Garrold; Vitruvian; T. W. Purchas, (423); J. H. Skyrme, J. W. 423; H. Eldred (423); R. Spencer, G.S., London; F. Binckes, W. and R.S. and Sec. of Boy's School, P.M.; J. G. Gregg, J.W. 1053; L. L. Demay, J.W.C. 1194; E. S. Cossens, P.G.S.W. Gloucestershire; W. J. Palmer, F.G.S. 418; J. E. Perris, Sec. 423; W. Page, *semper fidelis* 772; J. Roden; Jabez Jones; — Brookes, &c.

Bro. ALLEN offered thanks.

The R.W. Prov. G. MASTER, on rising, was received with a perfect ovation of applause, on the subsidence of which the venerable and esteemed gentleman said:—Brethren of the Palladian Lodge, on this most memorable occasion, when you are assembled to celebrate your centenary and to commemorate the ancient fathers of your lodge, I should have preferred a seat on the right of your Worshipful Master, and the members of the centenary festival committee to make a different arrangement; and therefore, in accordance with their special request, strengthened by your approval, I have consented to occupy this chair. (Great applause.) As we are members of the most loyal as well as the most ancient fraternity in the world, my first duty is to propose the health of the Royal Lady who sways the sceptre of these realms—a Sovereign whose influence consists, not only in the vast extent of her dominions, but in her worth, and the lustre of whose imperial diadem is eclipsed by her virtues. (Loud cheers.) Brethren, in honouring the Queen we profoundly reverence the woman, and with heartfelt and devoted loyalty I propose "The Health of her Most Gracious Majesty the Queen." (Prolonged cheering.)

THE R.W. Prov. G. MASTER again rose and said: Brethren, in changing the order of the toasts as they appear on the list before me, I am only paying a proper compliment and giving that priority which, on this memorable occasion, is so pre-eminently due to the brethren of the Palladian Lodge on the holding of their Centenary Festival. I therefore pass over, for the present, the intermediate toasts to propose that which is

emphatically the toast of the evening:—"Prosperity and Perpetuity to the Palladian Lodge." (Loud cheers.) Brethren, I acknowledge and most profoundly feel my inability to do justice to this toast. Nor, indeed, are the thoughts which the Centenary Commemoration suggests to my mind, at all adapted for use in an after-dinner speech. (Cheers.) I cannot approach in a spirit of *post-prandial* and convivial fellowship the venerable shades of those Masonic fathers who one hundred years ago founded this Lodge, many of whom have sat in this chair, and who are now, for ought I know to the contrary, looking down from the dim unknown upon this memorable gathering of their Masonic children, to see whether we have learnt any new lessons of obligation to our Great Master; whether our lives are an illustration of our Masonic principles, and what we have done since their departure, to promote the great end of Masonry, which is the intellectual, moral, and social development of our race. (Immense applause.) There seems to me nothing extravagant, but on the contrary, much that is singularly interesting and encouraging in this conception; for as memory is the power of the intellect, and as the intellect in a future state is unspeakably invigorated, expanded, and refined, the present state cannot be blotted out hereafter from the mind, and consequent all the beneficent ministry commenced by the founders of this lodge and their immediate successors, must now be quickened to a higher life, and carried on with an energy unknown to us by those who are privileged to be joint-workers with the Universal Father in accomplishing his great work of spreading virtue and happiness. (Applause.) I therefore do not deem the Patriarchs of the Palladian Lodge as having died to us; death has not cancelled the paternal bond, and they speak to us to night across the gulph of one hundred years, to ask how much richer the Palladian Lodge is in good works since they quitted it for a far better and more enduring lodge: what pledges you, its living members, have given of nobler acquirements, how far you are holding fast to truth and duty, and what you have done which may entitle you to claim a fellowship in God's philanthropy. (Cheers.) I said that our ancient brethren spoke to us across the gulph of one hundred years—I say more—I affirm that they are potentially present to-night in the person of their representative, the apostle of one of our Masonic Charities, Bro. Frederick Binckes, who, in the course of the evening, will appeal to every high and generous feeling in your bosoms, and in language far more eloquent than I can use, urge you to hallow and dignify your centenary, by contributing to that excellent charity the Boys' School, of which he is more especially the representative, and which ranks amongst the noblest in our land. (Great applause.) If by the education given in that valuable Institution you but awaken in the mind of one of these poor children an idea of love and goodness, a strength of will to resist temptation, if you arm him with good principles for the life-battle, and unfold the powers wrapped up in his endless being, you will exercise the noblest influence on earth, for that boy will communicate his good principles to others, who in their turn will transmit them to coming ages. (Cheers.) I trust, therefore, that you will answer the appeal which Bro. Binckes will presently make to you with no languid purpose, with no failing heart, but will contribute liberally, remembering that it is more blessed to give than to receive, that benevolence is the beginning and end of Masonry, and that the good work performed by you to-night will follow you into the presence of your Great Master, advance the sublimest purpose of His goodness, and survive the material universe! (Cheers.)

There needs not the praise of the love-written record,

Our names and our epitaphs graven on the stone;

The things we have lived for,—let them tell the story,

We ourselves but remember by what we have done.

Not ourselves, but the truths that in life we have spoken,

Not ourselves, but the seed that in life we have sown.

Shall pass on to ages; all about us forgotten,

Save the truths we have spoken, the things we have done.

(Cheers.) Brethren, with this toast I beg to couple "The Health of the W.M., Bro. Lacy." (Cheers.)

Bro. LACY, in reply, said,—Brethren, I feel scarcely able to respond to the toast which has just been given with such eloquence by the Grand Master of the province; but it is with a great deal of pleasure that I assure him that such kindness is full appreciated by every brother around this festive board. (Hear, hear.) I sincerely hope that, as our valued friend Dr. Bowles has so well said, we shall not be behindhand in aiding

those Masonic charities to which he has alluded, in doing which we shall only be carrying out the principles of those distinguished predecessors whose names we find in the earlier minutes of this lodge. (Hear, hear.) I have within these few days examined several interesting records connected with it, and amongst others many which bear testimony to their liberal and beneficent actions. The first account we find of the Palladian Lodge is dated October, 1762, when it was held at the White Hart. From that period downwards I find them not only associated together for beneficent purposes, but as a body they have been intimately connected with the erection of the principal buildings in and about Hereford. The foundation stone of the Infirmary was laid with Masonic honours in 1780; the first stone of the City Arms Hotel (which was built by his Grace, Charles, Duke of Norfolk), and that of the Nelson column in the Castle Green in 1806. (Applause.) They were not unmindful of their deceased brethren, as in 1763 we find the funeral of the first deceased brother (Ross) was attended by the brethren of the Palladian Lodge in torchlight procession. After quoting many interesting extracts from the minutes of that date, the W.M. referred to the death of that estimable Mason, the D. Prov. G.M. Underwood, who was initiated a member of the Palladian Lodge at the Swan and Falcon, in 1789, and was Master of that lodge five years in succession, and was followed by Bro. Taylor, of Tillington, who presented the lodge with the formidable weapon with which the doors were now kept. The first Grand Lodge in Herefordshire was held at the Bowling Green in 1792, on which occasion the brethren attended St. Peter's Church. In that year Bro. Underwood was made D. Prov. G.M., and shortly after the Royal Edward Lodge consecrated at the Red Lion Inn, at Leominster. After urging upon the brethren to regard the visit of Bro. Binckes with true Masonic feeling, the W.M. drew attention to the fact that there were additional reasons why they should do so in the fact that there was now a candidate from this province who had failed on two previous occasions, but who, through the generous assistance of this and adjoining provinces, he trusted would now succeed. (Applause.)

The R.W. Prov. G.M. then gave in appropriate terms the health of Lord Zetland, the Grand Master of England, of the Earl de Grey and Ripon, the Deputy Grand Master of England. (Cheers.)

The R.W.D. Prov. G. MASTER then rose amidst the greatest applause and said: The plaudits with which you have been pleased to greet me on my standing up to address you upon this occasion are well deserved, for I know they are directed to the Right Worshipful the Grand Master of the Province, whose health I am about, by his own permission, to propose—at least when I say by his own permission, I mean you to infer that he has granted me permission to speak upon this occasion. (Cheers.) The Worshipful Master of this Lodge has requested me as a Past Master of it to become the mouth-piece of himself and the members of the Palladian Lodge upon the present most interesting occasion. (Cheers.) Brethren, it was quite impossible that we could permit this high and solemn festival to pass by when we have gained the sanction of the Right Worshipful the Grand Master of England to wear upon our breasts a memorial of this our centenary celebration—it was, I say, quite impossible for us to assemble together in acknowledgment of that advantage without feeling most anxious and most desirous that the Right Worshipful the Grand Master of this Province should, if he kindly consented to wear it, be decorated with a jewel similar to that worn by the members of the Lodge in honour of this day. (Loud cheers.) With this view it was that upon our last assemblage in lodge it was unanimously voted that a centenary jewel, executed in the very best manner possible, and bearing a suitable inscription, should be prepared and offered for the acceptance of the Grand Master this day. (Cheers.) Brethren, I have the honour of bearing in my hand that pleasing, and I am sure it will not be thought inelegant testimony of the gratitude and respect borne to the Grand Master of this Province. (Cheers.) To you, most Worshipful Sir, when I turn and see you bearing the decorations which you so well deserve for the progress made by you in Masonry, in the higher branches of science, and the high position you occupy amongst the literary characters of your country, and when I hand you this testimony I feel, simple as it is, you will value it not for its intrinsic merits, but for the sake of those who present it to you. (Cheers.) That they do it in remembrance of the deep gratitude they feel for the many advantages which you have conferred upon Masonry in general, the Palladian Lodge

in particular. (Cheers.) We were not unmindful of the fact that when you became Grand Master of this province only one lodge, the Palladian, could be said to exist in this county; that you have assisted us repeatedly, and assisted us by your counsels; and that under your auspices you have resuscitated this and seen other lodges spring again into existence, which, indeed, had sunk into oblivion. (Hear, hear, and cheers.) I am sure you will bear with me when I say that we most sincerely wished, indeed could have desired, that that little jewel which I hold in my hand were more worthy of your acceptance; that instead of gold and silver, it were set in rubies and diamonds—the rubies of wisdom and the diamonds of science—precious emblems of those principles which have so nobly shone forth in that most eloquent, that beautiful, and that touching address we have heard from you this day. (Immense and prolonged cheering.) Right Worshipful Sir, I will not attempt to enter upon my own feelings upon an occasion that gives me so much satisfaction, so much real pleasure, as the present really does. (Applause.) I proceed to offer to you this little jewel, a token of the high respect borne by the Palladian Lodge to that high office which you now bear, and at the same time of their regard, their sincere affection, for you personally and individually. Before I sit down permit me to propose a toast which you will, I am sure, receive with the acclamation and delight due from you, when I submit “The health of the Right Worshipful the Provincial Grand Master of the Province, Dr. Bowles.” (Prolonged cheers.)

The R.W. PROV. G. MASTER said:—Right Worshipful Sir and Dear Brother,—The speech you have just made, and the magnificent gift by which it is accompanied, have called up emotions which no words can embody or express,—but even if I could thank you, sir, and the brethren of the Palladian Lodge with greater fluency, most assuredly I could not do so with deeper gratitude. Brethren of the Palladian Lodge, I am glad that you have chosen for your Centenary Jewel so beautiful and suggestive an emblem which teaches of eternal order and harmony, and the yearning of the human soul for that light of which the star is the symbol. (Cheers.) Symbolism was first called to minister instruction at the gate of Paradise, where God himself was pleased to appoint the tree in the midst of the garden as the symbol and instrument of moral government. Symbolism was indeed a part of the Divine plan—witness the mercy seat, which was the symbolic throne of Jehovah, and many other symbols which were, to the instructed mind, types or prefigurations of good things to come. (Cheers.) The primeval Masons, surrounded with a world of things emblematic of thoughts, raised material objects to Masonic emblems, and made them the media of revealing and enforcing the great principles by which Masonry was originated and sustained. You will perceive then that your beautiful star is, like all our symbols, suggestive of a truth beyond itself—representing one thing to the eye, and another thing to the understanding; it may also remind you of that mystic star in the East, by which God spake to the ancient magicians two thousand years ago, and which guided them to Bethlehem, thus symbolically drawing them nearer to God. (Immense cheers.) May this star, your much valued and never-to-be-forgotten gift, speak with its unsyllabled voice to you and to me, and draw us nearer to Him who guides the stars in their courses. May those ever-speaking symbols which are used in our lodges, and which have been transmitted to us from generation to generation proclaim, as they were meant to do, the blended justice and grace of God; may they tend to keep alive in each Mason's breast the emotions of penitence for the past and hope for the future, and may we all so fulfil our Masonic duties that when our Great Ruler shall break the long silence of the centuries, unlock the prison of the grave, and dash in pieces the power of death, we may all arise from the tomb of transgression to shine as the stars for ever and ever. (Great cheering.)

The R.W. the D. PROV. G.M. again rose, and said: Having already occupied so considerable a portion of your time this evening, it would be unjust to those brethren who have to address you if I were now to say more than that this renewed proof of your kindness has made a deep impression upon me, and that no effort shall be wanting on my part to promote, however humbly and imperfectly, the progress of Masonry in this province. Permit me briefly to propose a toast which is always and most deservedly popular amongst Herefordshire Freemasons—the health of my dear friend and Masonic coadjutor, the Deputy Provincial Grand Master. (Enthusiastic cheers.) It affords me great pleasure thus publicly to acknowledge my deep obligations to him for the assistance which he has given,

and is always ready to give me in the Masonic government of the Province. Therefore his friendship in the sanctuary of your heart, and I most cordially propose, and I know that you will most cordially honour the health of the Right Worshipful the Deputy Provincial Grand Master of Herefordshire. (Prolonged cheering.)

The R.W. the D. PROV. G.M. who was again received with great warmth, said: It is not necessary I hope for me to express my thanks in the ordinary way for the extremely cordial manner in which you have received the toast so kindly proposed by the Grand Master of the Province. I have so often, as I hope to do on many future occasions, occupied a position in this lodge, and received those kindnesses for which I am deeply thankful, that I need not occupy your time in repeating my thanks. “Time and tide (we used to say) wait for no man;” now it is time and train wait not for those who desire to take advantage of them. I see several brethren present who, doubtless, are turning their thoughts towards home. I shall, therefore, with all due respect to you request Bro. Binckes to propose the next toast. (Cheers.) The Grand Master has requested me to name to you that he has received several apologies from brethren who would have been present had not circumstances, which we most deeply regret, prevented them.

Bro. BINCKES rose to propose the next toast, and in doing so confessed that he felt some hesitation in following the eloquent speakers that had preceded him, though that was a feeling that did not often affect him. He eulogised the masterly addresses that had been delivered and pointed out the sublime trains of thought which they could not have failed to awaken in every Masonic breast. (Cheers.) Referring him to the mission that brought him to Hereford—to advocate the cause of Masonic charity on behalf of the Boys' School—he very eloquently laid the case before the brethren, and observed that so kind and flattering had been his reception that he should no longer regard himself in the light of a stranger to the county, but a participator of these fraternal amenities which are characteristic of our ancient, estimable, and venerated order, of which the outer world must remain ignorant. (Cheers.) The cause of the Masonic Charities was then very eloquently advocated, and many of the distinguishing features of the Craft dwelt upon, after which Bro. Binckes alluded to the generous and brotherly treatment he had received from the brethren of the Vitruvian (Ross) Lodge, and the readiness with which Bro. Hoskyns and the Venerable the D.G.M. had consented to become stewards of the next Masonic Festival in aid of the Metropolitan Schools for the children of deceased Freemasons. Bro. Binckes concluded by proposing the toast of “The Worshipful Masters and Wardens of the Palladian Lodge,” whose courtesy, brotherly demeanour, and skilful management he complimented most highly. (The toast was warmly received.)

Bro. JOHN GARDINER said he had been most unexpectedly called upon, in the absence of his senior officers, to acknowledge the toast; and had he been aware that he should have been asked to respond, he should have regarded it as a duty to have thought over, and couched in Masonic language, a reply on so important, and to all Masons very interesting, occasion. (Cheers.) However, under the circumstances, he felt sure the brethren would be content to receive from him the simple assurance on the part of himself and on the part of the officers of the Palladian Lodge, who he knew fully shared in those sentiments, that they felt exceedingly grateful to Bro. Binckes for the masterly way in which he had proposed the toast, and trusted that they should carry out all those great principles that had been so ably dilated upon. (Cheers.)

Bro. COSSENS said his duty was to propose “The Health of the Provincial Grand Warden.” In discharging this duty he adverted with much eloquence upon the sublime principles of Masonry, and upon the important duties of individual officers in a lodge, pointing out in how great a degree the ends and aims of Masonry are furthered by a recognition of these claims.

Bro. PEXTON, in replying to the toast, regretted the absence of their excellent brother and Prov. G.W., Chandos Wren Hoskyns, especially as it was caused by domestic sorrow. (Hear, hear.) The occasion upon which they had met was one in which every Mason must feel deep interest—the Centenary Festival of the Palladian Lodge, on which occasion he was delighted to find the chair occupied by the Grand Master of the Province. (Cheers.) It would be wrong in him to dwell upon the topics which naturally suggested themselves to every reflective mind upon such an occasion; but it required no stretch of the the imagination to coincide with the venerable Grand

Master of the Province when he remarked that the fathers of that lodge were now speaking to them across the gulph of time—as he (Bro. Peyton) hoped, in tones deep and eloquent enough to reach their feelings, and produce effects in their hearts, and in their acts and deeds consonant with the good, the great, and eminent position they held, as they had already learnt by the men who had lived a century ago. (Cheers). With their means, though small, with judicious management, they were enabled to do great good by assisting the Masonic charities, and he thought they could not do better than mark the occasion of their centenary by responding freely to the apostle who had so eloquently advocated their cause. (Cheers).

The R.W. PROV. G. MASTER, in a speech quite characteristic of his distinguished talents, referred to the late excellent and deeply venerated and beloved Grand Master of the Province, the Rev. Brother Underwood, to whose memory he paid an excellent tribute; and in reading from the minute books of that date, observed that, as a proof that the old records of this lodge spoke to them with a voice distinct, emphatic, and true, he observed, that there he found the names of the Cornwalls, the Foleys, the Scudamores, the Lechmeres, the Hoskyns's, and in fact of all the principal county families.

The R.W. THE D. PROV. G. MASTER, in well chosen language, proposed "The Members of Visiting Lodges."

Brother SAWYER replied in appropriate terms for the Vitruvian, and Brother PEYTON for the Eastnor Lodge.

Brother SHELLARD proposed "The Visitors from distant Lodges," and Brother BENNETT (of Cheshire) adequately acknowledged the same; as did also Brother SPENCER.

The meeting was a truly Masonic one, and will long be remembered by the members of this and adjoining provinces.

LANCASHIRE (WEST).

LIVERPOOL.—*Masonic Relief Committee*.—The members of this committee meet every Friday evening in the Temple, Hope-street, and have the satisfaction of seeing this valuable institution favourably progressing, having during the past year afforded assistance to 101 individuals, in various ways found employment to worthy brethren, and been the means of forwarding others to their own countries. They are in weekly communication with the Manchester Masonic Relief Committee, which is also working well, rendering valuable assistance to each other. They are in communication with the brethren of several other towns, and it is hoped that it will lead to a well organised system throughout the provinces, whereby worthy brethren may be relieved, and the unworthy prevented imposing on the benevolent, as every application is properly and thoroughly investigated, and a report sent to each committee open for the same object.

Educational Institution.—At the meeting of the General Committee of the West Lancashire Masonic Educational Institution, held in the Temple, Hope-street, on November 1, it was unanimously agreed that the proceeds of the Masonic Ball, to be held in January next, should be handed over to the relief of the distressed operatives of the manufacturing districts. There were present Bros. Thomas Wylie, Prov. G. Sec.; Armstrong, Prov. G.S.B.; James Hamer, Prov. G. Treas.; J. Maudeley, Prov. G. Reg.; C. J. Banister, Prov. G. Dir. of Cers.; J. Pepper, Prov. G. Asst. Dir. of Cers.; M. Crawford, C. Rowson, T. Marsh, J. L. Jackson, Robert Wylie, Mott, Gopel, Younghusband, Crankshaw, Jones, Robinson, &c.

Ancient Union Lodge (No. 245).—Thursday, November 20th, being the regular monthly meeting, the lodge was opened in the Temple, Hope-street, by the W.M., Bro. M. Crawford, assisted by all the officers of the lodge. The minutes of the last meeting were read and confirmed. Messrs. A. C. Carlisle and M. C. Yparraguirre, being balloted for, were properly prepared, presented, and initiated into the mysteries of the Order by the W.M. Bro. Colborne, P.M., explained the working tools, and Bro. C. Rowson, S.W., delivered the charge. Bro. Hughes, wishing to take the second degree, was examined as to his proficiency, and passed to the F.C. degree by the W.M. Bro. Colborne, P.M., explained the working tools in this degree. Bro. Casson, W.M. of Lodge 864, asked the W.M. of the lodge to give the third degree to Bro. Tate, who was about to proceed to sea before the opening of his lodge, which was agreed to by the lodge. Bro. Tate was then examined, and, showing proficiency, was raised to the third degree by Bro. Colborne, P.M. Bro. C. J. Banister, P.M., Prov. G. Dir. of Cers., explained the working tools. Bro. Shepperd, P.M. Lodge 164, acted as Deacon.

The lodge was closed down to the first degree. Bro. Rowson S.W., then brought forward his motion that the lodge vote twenty guineas to the Lancashire Operative Relief Fund, which was carried by acclamation, and the private subscriptions of the brethren of the lodge amounted to nearly ten pounds more. The brethren of this lodge agreed to dispense with the November banquet, that the amount may be given to the distressed operatives; and the fund which is now being raised by the lodges of Liverpool exceeds £300, and it is expected that the province will raise nearly £500. This is worthy of being followed, and now that the cold weather has set in the contributions of the benevolent are doubly needed. The remaining business of the lodge over, it was closed in solemn form. At refreshment, in addition to the officers of the lodge, were Bros. James Hamer, Prov. G. Treas.; Casson, P.M. 864; Shepperd, P.M. 864; Ellis, P.M.; Young, Brindle, Banister, Prov. G. Dir. of Cers., and a full attendance of the brethren.

WARRINGTON.—*Lodge of Lights* (No. 173).—The regular monthly meeting of this lodge was held on Monday, November 24, 1862. Bro. Thos. Wylie, Prov. G. Sec. for West Lancashire, as W.M., assisted by Bros. Hamer, Prov. G. Treas.; H. White, S.W.; John Knight, J.W.; MacMichael, J.D.; John Bowes, Sec. An unusually large number of brethren were present. After due confirmation of the minutes, Mr. Woods was initiated in a most impressive manner by the acting W.M., the working tools being presented and the charge delivered by the S.W. On the motion of Bro. Hamer, £5 was voted to the distress fund now being organised by the brethren of West Lancashire. A ballot was then taken for W.M. for the ensuing year, and it proved to be in favour of Bro. H. B. White, the present S.W. A Treasurer and Auditors were then appointed. Bro. Charles Pettitt was proposed as a joining member. Two pounds were voted to a distressed brother. The W.M. elect returned thanks. The installation and annual banquet was fixed to take place on the festival of St. John the Evangelist. There being no other business, the lodge was duly closed with prayer, and the brethren separated in harmony at nine o'clock.

SUFFOLK.

IPSWICH.—*Lodge of Perfect Friendship* (No. 522).—The monthly meeting of this lodge was held on Wednesday last, at the Great White Horse Hotel, on which occasion fifty brethren were present, including several members from London. The lodge was opened in the first and second degrees, by the W.M., Bro. C. F. Townsend, assisted by Bros. John Head, S.W.; Rob. Girling, J.W.; Grimwood, S.D.; Westgate, J.D.; A. Pettitt, I.G.; and the brethren present. There were a larger number of P.M.s present than we recollect ever to have seen on any previous occasion. The business of the lodge commenced by the W.M. calling upon Bro. Edward Dorling, Prov. G.S., to read the minutes of the preceding meeting, after which, Bro. Edward Christie, having been duly examined, the lodge was opened in the third degree, when Bro. Christie was raised to the sublime degree of a Master Mason. The ceremony was most impressively performed by the W.M., and the office of S.D. was ably filled by the Prov. G. Chaplain. Bro. R. N. Sanderson. The lodge then proceeded to elect a W.M. to fill the chair for the ensuing year, in the place of Bro. Townsend, whose term of office had expired. The choice of the brethren fell upon Bro. S. B. King, P.M. This is the third time Bro. King has been called upon to fill the high and honorable office of W.M. to this lodge. Bro. W. P. Mills, P.M., was re-elected Treas., and Bro. W. Spalding, P.M., Librarian to the lodge. During the evening a petition was read by the Secretary from Mrs. H—, wife of Bro. R— H—, deceased, praying the assistance of the lodge in her distress. The prayer of the petitioner was ordered to be entertained. A petition was also presented to the lodge for recommendation by several brethren at Aldborough, who are desirous of constituting a new lodge in that town to be called "The Adair," in compliment to the highly and worthily esteemed Prov. Grand Master. The application was acceded to by the lodge. All Masonic business having been disposed of, the lodge was closed with solemn prayer. The banquet, which took place after the lodge business, was attended by about thirty brethren, including several visitors from the British Union and St. Luke's Lodges. The W.M., S.W., and J.W. took their respective positions at the festive board. After an excellent repast, the healths of the Queen and the Prince of Wales were given and cordially received by the brethren. Next followed the usual Masonic toasts, and in the

course of the evening the healths of the retiring W.M., Bro. Townsend, and the newly-elected W.M., Bro. King, were given with full masonic honours and gracefully acknowledged. The toast of the worthy and excellent Prov. G. Chaplain, Bro. R. N. Saunderson, followed, and met with a hearty response by the company, as also did that of the visiting brethren. Several excellent songs were given during the evening, which added much to the pleasures of a most harmonious meeting. Before closing our report, we beg to refer to one feature in the lodge, which we feel deserves especially to be recorded, and that is its private benevolent fund. The subject originated some twelve months since with Bro. John Head and Bro. Findley, and we are glad to see that the practice of contributing has been carried out in the lodge by the W.M., Bro. Townsend, during his year of office. A very neat pedestal box is used to receive the contributions, and which is handed round after the banquet and each brother drops in what sum he feels disposed to give. On Wednesday evening the brethren were informed by Bro. Dorling, the lodge Secretary, that the amount collected during the year by this means amounted to upwards of £10. This little reserve fund enables the lodge to dispense timely aid to those of its suffering brethren or their families who are considered worthy recipients of the charity of the lodge. It is an admirable plan of raising a fund, and one deserving of commendation, as it places funds at the disposal of the lodge for dispensing temporary aid to deserving cases, without the necessity of applying to the Grand Lodge.

Poetry.

THE FROZEN FLOWER.

By THE LATE BRO. DR. JOHN TAYLOR, AYR.

[During the very severe winter of —, a carnation was plucked in a greenhouse early in December, and placed in a wine-glass of water. Next morning the water was frozen, and the glass was put into a cellar, where it remained till early in February, the flower remaining all the time fresh and beautiful, but without any perfume. In February, the ice being thawed, the flower was taken out to form the bouquet of a beautiful girl at a public assembly, and sent to her with the following lines wrapped round the stem, *having recovered its perfume!*]

Sweet flower! retaining all thy grace
Amid the wintry blast,
While others of thy fragile race,
With summer smiles have passed.

What keeps thee here, when all are gone,
That blossom'd for a day,
As if 'twere left for thee alone,
To triumph o'er decay?

Though nursed in summer's genial hour,
By gentle zephyrs kiss'd,
Still dost thou show how Virtue's power,
Can wintry storms resist.

And brighter now thy colours seem
Than 'mid the gorgeous throng;
Fit emblem of a poet's theme,
Fit subject of his song!

For, all alike to worldly truth,
How pure a faith is thine!
Brilliant alike in age and youth,
And lasting still as fair!

As, placed in a more genial air,
Thine icy chains are gone,
And, blushing o'er that bosom fair,
Thy sweetest breath is shown—

So should each holier feeling still,
That long unmarked had lain,
Touch'd by affection, fondly thrill
With love and joy again.

ISABEL.

(From the French of Housage.)

Beside the lake of Aignes-belle,
When May, to clothe the earth began,
I saw the slender Isabel
With the son of the old fisherman.
Her brow of anger seemed to toil:
Yet from her hand he took, in play,
A flower gathered by the way.
Ah! she was fair, I marked her well,
Beside the lake of Aignes-belle!

Beside the lake of Aignes-belle,
Her sweet face covered with her hand,
In Autumn, saw I Isabel,
Sitting alone upon the strand.
Her brow of shame did seem to tell,
And he, her love, had left her there,
Ah, me! how deep was the despair
Of the heart of tender Isabel,

Beside the lake of Aignes-belle,
When snow lay deep upon the ground,
I sought the slender Isabel—
I sought, but never more I found
Some tale the wild wind seemed to tell,
Low moaning in the leafless wood,
That round the ancient convent stood:
And where was slender Isabel?—
Beneath the lake of Aignes-belle!

THE GUARDIAN ANGEL.

From Heaven, what fancy stole
The dream of some good spirit, aye at hand,
The seraph whispering to the exiled soul
Tales of its native land?

Who to the cradle gave
The unseen Watcher by the mother's side,
Born with the birth, and journeying to the grave,
The holy Angel-guide?

Is it a Fable?—No!
I heard Love answer from the sunlit air,
"Still when my presence lights the darkness, know,
Life's Angel-guide is there!"

Is it a Fable?—Hark!
Faith answers from the blue vault's farthest star
"I am the Pilot of thy wandering bark,
Thy Guide to shores afar!"

Is it a Fable!—Sweet
From wave, from air, from every forest-tree
The murmur spake, "Each thing thine eyes can greet,
An Angel-guide can be!"

From myriads take thy choice,
In all that lives a guide to God is given.
Ever thou hear'st some guardian-angel voice
When nature speaks of Heaven.

—BRO. SIR EDWARD BULWER LYTTON.

CHRISTY MINSTRELS.—Our talented Bro. W. P. Collins, "bones" of the Christy Minstrels, takes his benefit at St. James's Hall, on Friday next, when we are sure he will be happy to see a great assembly of his brethren in Masonry.

THE WEEK.

THE COURT.—The Prince of Wales on Monday evening embarked at Civita Vecchia on board the *Osborne*, via Toulon or Marseilles, on his way to England. The Royal yacht *Osborne*, however, had to put into Ajaccio (Corsica), in consequence of the bad weather which prevailed. His Royal Highness's marriage will, it is said, take place at Windsor in April. A memorial to the late Prince Consort was raised by the Queen on Wednesday. It was a young oak, henceforth to be called the Prince Consort's Oak, which Her Majesty planted near the Flemish Farm at Windsor at the spot where His late Royal Highness left off shooting on his last visit to the park.

GENERAL HOME NEWS.—The mortality of London is still largely on the increase. The deaths in the week that went before were largely in advance of the weeks preceding, but the deaths of last week were larger still by 130 cases. The whole number was 1559, which was 123 in excess of the last ten years' average, showing the effects of the recent cold weather. The births during the week were 1885, which is about 50 in excess of the corrected average.—It is semi-officially announced that Dr. Ellicott, the learned and but recently-appointed Dean of Exeter, will succeed Dr. Thomson (Archbishop-designate of York) as Bishop of Gloucester and Bristol. Dr. Ellicott is in the prime of life, having been born in 1819.—The Marylebone vestry were on Saturday engaged with the subject of the increase of garrotte robberies throughout the metropolis. The vestry of Paddington have already memorialised the Home Office on the subject, and they invited Marylebone to join them in their memorial. The subject gave rise to some discussion, as several of the members were afraid it would only end in increasing the already heavy police rate; but ultimately it was unanimously agreed to join in the Paddington memorial.—An important discussion on the question of commercial blockades took place at a meeting of the Liverpool Chamber of Commerce last week. A resolution approving of the memorial of the Council in favour of the abolition of such blockades was met by a direct negative, moved by Mr. Spence, the well-known writer on American affairs; and after some discussion the amendment was carried by a majority of 23 to 14. The resolution seems to have been opposed by one or two members on the ground that the question was a political one, and that the Chamber would travel beyond its proper sphere if it joined in the agitation raised by Mr. Cobden. The question of the immunity from capture of private property on the high seas was next mooted, but the debate on this subject was adjourned.—On Thursday, the 20, a deputation from the Manchester Chamber of Commerce waited upon Lord Palmerston, at his town residence, to urge upon His Lordship "the adoption of a bolder and more liberal policy towards India, and especially for limiting to the broad and general principles of government the control and interference now injuriously exercised by the Home Government over the Governor General and Council in India." The Premier in reply, remarked that the memorial was simply a bill of indictment against Sir Charles Wood; but notwithstanding all that had been said, he had still every confidence in the Right Honourable Baronet. He declined to enter upon a discussion of the statements embodied in the memorial, but promised to lay the document before the Secretary of State for India, and confer with him upon the whole question.—A meeting of the Metropolitan Board of Works was held last week, when a report was read respecting some alterations in the proposed new street between Blackfriar's-bridge and the Mansion House, by which the expense would be less and the gradients from the river would not be increased. A report on the southern embankment

of the Thames, in which Mr. Bazalgette proposed several alterations on the parliamentary plan of last year, gave rise to a good deal of discussion, Mr. F. Doulton and others contending that no embankment that did not put an end to the periodical house inundations on the south side of the river would be acceptable. In the end the report was received and ordered to be circulated.—A crowded meeting has been held at Birmingham, under the presidency of Mr. Scholefield, M.P., for the purpose of promoting the formation of a Colonial Emigration Society. The meeting was addressed by the chairman, Mr. Childers, M.P., Sir Stuart Donaldson, Mr. Howe, Mr. Tilley of New Brunswick, and other gentlemen.—It was stated in the *Times* of Monday that the Indian Mutiny Relief Fund, the Patriotic Fund of 1814, the *Times*, Crimean Fund, and the Indian Famine Fund were unexhausted, and our contemporary suggested that the balance in each case might be made available for the relief of the sufferers from the cotton famine. It appears, however, from a statement of General Tremenhare, that the whole of the Indian Mutiny Fund has been appropriated to the object for which it was subscribed, while we gather from a letter, addressed to the ex-Lord Mayor by the President of the Bengal Chamber of Commerce, that Lord Elgin has declined to act upon the suggestion that the large balance of the Indian Famine Fund, now lying idle in the hands of the government at Calcutta, should be sent back to England for the relief of the distressed cotton workers. His Excellency's decision seems to have been received with deep regret by the Calcutta community generally; but, meanwhile, we rejoice to be able to state that the stream of private benevolence deepens as the winter advances.—In a speech at Gateshead, Mr. Hutt, the vice-president of the Board of Trade, referred to the subject of the distress, and expressed his admiration of the fortitude with which the operatives have borne their sufferings. He was unable to see any prospect of an early termination of the war in America, and for the present we must look to other quarters for our supplies of cotton. He thought it probable that during the next year we should receive from India and other countries about one half our usual supply. The right hon. gentleman expressed himself decidedly averse to any untimely intervention between the Northern and Southern States, and hinted at a parliamentary grant for the relief of the Lancashire sufferers. Mr. Bass, in a speech at Derby, on Wednesday evening, dwelt upon the probability of the House of Commons having to provide assistance for the operatives of the distressed districts, and suggested that a distinct rate should be imposed throughout the country for that purpose.—The charge brought some time ago of ships belonging to Liverpool having been destroyed at sea by orders from their owners, will probably be remembered. A man named Ruxton was charged with the offence, and was committed for trial at the next assizes. Application was made to the Court of Queen's Bench to have the prisoner tried in London; but on the case being argued, the Court intimated that there was no reason to imagine that the prisoner would not have a fair trial in Liverpool, and refused the rule.—Vice-Chancellor Sir William Page Wood has given a decision of some importance to the navigation of the Thames. The conservators of the river, acting on the powers entrusted to them, are about to erect large piers for the accommodation of passengers by the river steamers in the neighbourhood of London Bridge. These piers are opposed by the Wharfingers and others having property in the neighbourhood; and an injunction to restrain them from proceeding was applied for by the Fishmongers' Company. The Vice-Chancellor refused to grant the injunction, but without costs, as he believed the applicants had received some damage from the new piers.—Applications for permission to change a man's name are becoming common. On Thursday, the 20th, there was an application to the Court of Queen's Bench from an attorney to be allowed to change his name, and the next day there was another from an attorney, who wished to drop two of the many names with which his passage through life had been encumbered by his godparents. Both applications were

granted. A curious case has been argued in the Court, of a gentleman who has had an ornamental pond in his pleasure grounds at Lewisham drained dry by the sewage operations of the Metropolitan Board of Works, and who demands compensation for his loss. The Court took time to consider the judgment.—A case, fortunately of rare—we believe it is of unprecedented occurrence—in the annals of English journalism, was brought before the Court of Queen's Bench on Saturday. Mr. Serjeant Glover was proprietor of the *Morning Chronicle* for a few years; and he has brought an action against Count Persigny and M. Billault for payment of certain sums of money in remuneration for articles which Mr. Glover caused to be inserted in his journal at the request of the defendants. Glover's allegation is that he was engaged to the work by M. Billault, then a member of the French embassy, as agent for the Count de Persigny, then Minister of the Interior, who also subsequently confirmed the engagement. Though Serjeant Glover commenced the action, there appears to have been some delay in proceeding with it, as the application was on Saturday made on the part of the defendants to compel the serjeant to go on with his action.—A case was tried on Saturday in the Court of Common Pleas in which Mr. Scott Russell, the well-known iron shipbuilder, sought to recover the sum of £10,400 from Viscount de Banderia, as representing the Portuguese Government, being part of a contract for building a ship of war for Portugal. The case had been tried before, and a verdict found for the plaintiff subject to certain special pleas reserved for argument by the Court. These were now considered and disposed of, and the judgment for the plaintiff confirmed.—Mr. Norris Taylor, the Registrar of the Rochdale Cemetery, was on Wednesday charged before the local magistrates with illegally disintering bodies, and removing them from one part of the burial-ground to another. After a good deal of evidence had been heard, the case was adjourned, and the defendant—who, on leaving the court, was hissed by a crowd—was admitted to bail.—William Crane, an attendant on the insane patients at Colney Hatch Asylum, was tried at the Middlesex Sessions on the charge of cruelly maltreating one of the patients there. The evidence went to establish some harsh conduct on the part of the prisoner, but it also showed that he had been much irritated. The jury acquitted him, and the judge, who appeared to be scarcely prepared for the verdict, warned the prisoner on his retiring to be more careful for the future.—A most impudent case of garrotting has been brought before Mr. Paynter, at the Westminster Police Court. A respectable lady was waiting with her husband and a friend, at the Knightsbridge end of Sloane-street, at a quarter before twelve on Saturday night, for an omnibus. The party were a little straggled, but the friend was not more than two yards off, when a ruffian came by, seized the lady by the throat, wrenched a brooch out of her shawl, and tore the shawl itself off her shoulders. The lady screamed, and seized him; so did the friend, and so did the husband when he came up; but the blackguard had his allies too; and the issue might have been doubtful had not a policeman made his appearance. The brooch, however, was passed away to one of his comrades—probably to that one of them who attended at the police-court and offered to bail out the prisoner when the magistrate decided on remanding him.—The last of the Hyde Park Garibaldi riots has been disposed of at the Central Criminal Court, when Pietro Ansoni, an Italian, was indicted for stabbing two persons with a knife on that memorable occasion. The jury found him guilty, but humanely recommended him to mercy on the ground of the excitement he was in at the time, but the Recorder thought the offence could not be visited with a lighter punishment than four years penal servitude. G. Wilson, found guilty of housebreaking at Walworth, was sentenced to 15 years penal servitude.—Henry King has been tried for the murder of Sarah Anne Day. The prisoner and the deceased had lived together, but for some cause or other had separated. On the day when the alleged murder was committed King went to the house where Day was living and asked her to come back to him. She refused, and a struggle took place, in which she received a wound in the abdomen from a chisel carried by the prisoner. Counsel in his behalf contended that the wound was accidentally inflicted, and the jury, taking that view of the case, acquitted the prisoner.—A policeman has been murdered at Halesworth, in Suffolk. His name is Ebenezer Tye. He went on duty on Monday night, and did not report himself at the station-house next morning. This caused search to be made for him, and his body,

with many bruises on it, was found in a shallow stream. It is supposed that he was murdered while endeavouring to apprehend a man of bad character. Two men and a woman are in custody, suspected of being concerned in the affair.—Another policeman narrowly escaped being killed on Tuesday evening at the Lyceum Theatre. A young man named Graham, who, it seems, is insane, and had been under the treatment of Dr. Forbes Winslow, was most reprehensibly allowed by his friends to go to the theatre by himself. While there he appears to have drunk brandy and water until he became completely maddened, when he attacked a policeman on duty in the pit and stabbed him. The prisoner was brought up at Bow-street Police-court and remanded. The policeman is likely to recover.—Sir George Grey has refused an application, made on behalf of "old Fleming," for another investigation into the Glasgow murder. The object of the application was to enable Mr. Fleming to adduce evidence to test the truth of any statements which may have been made at the late enquiry tending to criminate him. Sir George says he has no power to order a judicial inquiry to be made into the guilt or innocence of any person not charged with an offence, and, under any circumstances, the law of Scotland does not permit a witness in as criminal trial—and Mr. Fleming gave evidence on trial of M'Lachlan—to be afterwards subjected to a prosecution in respect of the matter of such trial. He states, however, that he was satisfied by the result of the late investigation by a Special Commissioner, that the whole facts of the case had not been submitted to the Jury who had convicted M'Lachlan; but after all "the result of the inquiry was far from removing all uncertainty, nor could it be justly held to fix a share of the guilt on any other person, especially when such person was not represented at the inquiry."—The inquest on the farmer's wife who was suspected to have died of poison in Ludwell, Wiltshire, was resumed on Friday the 21st. The additional evidence threw no new light on the case, and the jury returned a verdict "that the deceased died from poison, but there was no evidence to show by whom it was administered."—The inquest on the bodies of the six men who were killed by the fall of the arches on the Hammersmith Railway was resumed and finished on Saturday. Several scientific witnesses were examined, and as one of the jurors expressed a wish that some of the people at work at the time of the accident should be heard, one or two of the bricklayers were called, but their evidence did not materially affect the question. The jury returned a verdict of accidental death, but expressed an opinion that sufficient attention was not given to the character of the soil on which the foundations were laid, and that the concrete at base of the pier was not sound.—A fire of a very destructive nature broke out on Thursday, the 20th, in the premises of Messrs. Price and Co., oil refiners, a little to the west of Blackfriars' bridge, and closely abutting on the river. The fire broke out in the oil warehouse, and all the men being at work at the time some of the property was saved, but bearing little proportion to the vast amount of highly inflammable material that was in the building. The fire-engines of course were at once sent for, and among others several of the newly-built steam fire-engines were quickly on the spot. It was a new and certainly an interesting sight to see these ponderous machines drawn by horses that bounded as if their load was a thing of nought, while the engine-men were busily engaged getting the steam up as they galloped along, so that they might be set to work at once on their arrival. Their efficiency was seen. Of course they could not at once contend with the tons of oil that were stored up in that inflammable magazine: the whole volume of the Thames was insufficient for that purpose; for cask after cask exploding, the oil ran down the wharf in red lava streams, literally set the Thames on fire, and burnt up several barges that could not be got out of the way. But, notwithstanding, the fire was got under in an unusually short space of time, and extended but a little way beyond the premises themselves. Great fears were entertained for the safety of the City Gas Works, which are closely adjoining, but fortunately the wind was in the other direction. We have not heard of any loss of life. The premises were on fire 17 years ago, with a like disastrous result.—Another dreadful calamity is reported from the north. On Saturday morning an explosion occurred at the Walker Colliery, near Newcastle-on-Tyne, and it appears that sixteen men and boys were killed. The coal in one part of the workings was also set on fire, but the flames were soon subdued. It is probable that the loss of life would have been much greater, but from the circumstance that the colliers, who were working at some

distance from the spot where the explosion occurred, had a second shaft to resort to.

FOREIGN INTELLIGENCE.—There are rumours of a ministerial crisis, and even of important changes in the French Cabinet. The *Patrie* contradicts the report that Marshal Randon had been sent to Rome on an extraordinary mission. The *Constitutionnel* seems to have been instructed to contradict an improbable rumour to the effect that M. Drouyn de Lhuys, notwithstanding the recent rejection of his overtures by the British and Russian Cabinets, had already despatched a second note respecting a proposal for mediation between the American belligerents. The Court of Versailles has just heard and decided the civil claim arising out of the late duel in Paris. Mrs. Dillon, mother of the victim of the duel, and who was dependent upon him for her support, sought to recover from the Duc de Gramont-Caderousse an annuity of 4000 francs, as compensation for the loss of her son. An effort was made on the part of the defendant to reduce the damages, on the ground that the deceased had contributed mainly to bring about the event which to his death. The Court, however, did not considerably mitigate the damages. It awarded to Mrs. Dillon an annuity, to be paid by the Duke, of 3000 francs, with reversion to her two surviving sons, so long as they shall continue (as they are at present) in a state of mental alienation. In despatches from Athens it continues to be asserted that Prince Alfred's election to the Greek crown is certain. Some of the French papers seem to have been instructed to reproach the British Cabinet with a desire to place an English Prince on the Greek throne, and to talk gravely about conjoint remonstrances from France and Russia against such an attempt to augment English authority in the East at the expense of the influence of the other great powers. *La France* asserts that a deputation of influential Greeks has left the Piræus for England to present an address to Prince Alfred, inviting him to become a candidate for the throne of Greece. The same journal adds that Russia will not support the Duke of Leuchtenberg, inasmuch as the consequence of her assuming such an attitude would afford a pretext for bringing forward Prince Alfred. The *Constitutionnel* has one of the most sensible articles on this subject a French paper has yet published. It declares that France could take no umbrage at, and could have no objection to, the accession of Prince Alfred. Such an event would be full of trouble and difficulty—not for France but for England. If the Greeks choose Prince Alfred for a king, and the English people are self-sacrificing enough to encounter the expense and difficulties of maintaining a Greek throne, nobody else need object to the arrangement. The Elector of Cassel having, in violation of his engagements with Prussia, refused to lay the budget before the Chamber, and subsequently indefinitely adjourned the session, the Prussian Government has despatched a note to the Government of Electoral Hesse reminding the Elector of the engagement, and demanding its fulfilment. The bearer of the note had, it is said, instructions to wait but twenty-four hours for an answer. The King of Prussia continues to widen the breach between himself and his people by the replies which he returns to addresses presented to him by obscure deputations from the provinces. In one of his last, he observed that there was a talk of making up differences and concluding peace; but the peace was not broken by him. He hoped that the opposition was not supported by a majority of his people, although a party had misled many, and that no conflict would arise; but, if "evil days should come," he trusted that all well-disposed persons would rally around him. The *Independence Belge* contains a despatch stating that a splinter bone, together with the bullet, has been extracted from Garibaldi's wound. A telegram from Pisa confirms the statement. The bullet was extracted by Dr. Zanetti. There is now every probability of the general's speedy restoration. For some time there have been rumours that a reconciliation might possibly be effected between the Emperor Francis Joseph and the more moderate Hungarian malcontents. Some confirmation is given to these rumours by the fact that an amnesty has been granted to all political offenders convicted by courts-martial, and that all political prosecutions have been suspended; but the Emperor must make very considerable constitutional concessions before he can hope to induce the Hungarians to abandon their obstinate attitude of passive opposition to his sway.

AMERICA.—News has been received that General McClellan has been removed from his command of the army of the Potomac, and that General Burnside has been appointed his successor. The ostensible reason given for General McClellan's remo-

val is made known in some correspondence between General Halleck and the Secretary of War, in which the former states that on the 6th of October he issued peremptory orders to General McClellan to cross the Potomac and give battle to the enemy, but that the latter refused to obey on the ground that he was short of supplies. The necessary supplies, says General Halleck, were, however, promptly supplied, and there was nothing to prevent General McClellan's advancing. This proceeding of the President had caused much excitement in the army, and among the people. The disgraced General was, we are told, warmly cheered by the troops when he paid his farewell visit to them, and in his parting address he warmly expressed the love and gratitude which he felt towards the army, and said that he and his old soldiers would "always be comrades in the support of the constitution of the country and the nationality of its people." Respecting the military operations in Virginia, there was no fresh intelligence upon which reliance could be placed. At the date of the latest New York telegram, *via* Halifax, there were, however, rumours that General Burnside—who accompanied his assumption of the command by an address which speaks in very courteous language of his predecessor—had been defeated by the Confederates, who had again occupied Harper's Ferry. Those rumours could not, however, be traced to "reliable sources," and, although we are told that "there was a slight panic in the stock market," they could hardly have obtained much credence, inasmuch as the latest quotation of gold was 32½ per cent. premium, though a serious disaster to the Federal army in Virginia would no doubt cause a very much greater rise. The Federal General Rosecranz had arrived in Nashville, with part of his army, and communications between that city and the North were restored. By the arrival of the Bohemian, with news to the 14th inst., we learn that General McClellan has received quite an ovation on quitting the command; that two of his staff officers have been arrested for some unexplained reason; that General Burnside's army has occupied Fayetteville; that Confederate forces are reported at Gordonsville, Murfreesboro, and Cumberland (Maryland); and that both France and Spain have demanded redress from the Federal Government for ill-treatment of their several subjects. The Southern journals assert that the Federals were defeated in their expedition from Newborn to Williamstown, in North Carolina; and no confirmation has been received of the reported surrender of 3000 Confederates at Plymouth. General Beauregard is preparing to defend Charlestown to the last extremity, and has ordered all slaves and non-combatants to leave the city. At the Union Democratic Association Mr. John Van Buren, amidst loud cheers, announced that he would support the nomination of General McClellan for the next Presidency.

INDIA.—The news received by the Bombay mail is but of slight importance. The expulsion of Colonel Priestley from the United Service Club, and the interference of the Commander in Chief, were still the subject of discussion in military circles. The Byculla Club had passed a resolution approving of the expulsion of the colonel. A slight political disturbance had occurred in Rajpootana. Some of the Rajpoots object to the decision of Government in respect to the succession to the throne of Oodeypore, and one chief had raised the standard of rebellion. A small European force has been ordered to take the field against him, and the affair will no doubt soon be extinguished. In every other part perfect tranquillity prevailed. Liberal subscriptions in aid of the distressed operatives in Lancashire, &c., were being raised in all the provinces; the sum subscribed in Bombay had reached £25,000, the Madras subscription amounted to £1500. Dost Mohammed was still investing Herat. The British authorities had recalled their representative in the Ameer's camp.

TO CORRESPONDENTS.

E. C. T.—We shall be happy to receive the communications at all times.

R. S. T.—We have not seen the work to which you allude.

ALPHA is altogether wrong.

B.—You are not allowed to wear the Arch clothing in a Craft lodge, though many brethren are of opinion as the ceremony is stated to be only the completion of the Master Mason's degree that they should be allowed to do so. As regards Grand Chapter, we think the sooner it is abolished the better.